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# editorial

The concern of few for the rights of many, is the stuff of law and morality. But what of justice? According to H.L.A. Hart, the claim that there is a necessary connexion between law & morality is at variance with reason. *Lex iniusta non est lex*. To be just does not always involve obedience to the law.

That the law should be open to interpretation by reason is undeniable - in theory at least. However Marcuse and others have argued that the politics of our culture is basically on conservative. As Theodore Roszak puts it: "the technocracy is not simply a power structure wielding vast material influence; its the expression of a grand cultural imperative, a veritable mystique that is deeply endorsed by the populace."

The 'law' (hereafter in parentheses to distinguish between National Law and mutated law) has unfortunately in many parts become a totem; revered as a mystical self sustaining authority, and those who sustain it, sycophants. Let me then make a clear distinction between the way *some* in our society see the law and justice in general. To protect the whole from the aggression and avarice of a few, I see as just and it is this justice with which I am concerned.

In the August 10 issue of the "Advertiser", an editorial appeared which attached articles published by the student press - namely National U and Woroni - concerning the Duncan "death". (If Scotland Yard sees fit to call it a murder, well then.....). This editorial appears at a time when the S.A. Police Force Association is contemplating taking action against the student press. It is interesting to note that the author of the editorial was closely involved in researching some of the allegations made against the Adelaide Vice-squad. It is the same man who now wishes to re-secure his position by supporting a reactionary policy which seems to be that the student allegations are "gossip" and "inspired by malice". So much for the courage of the popular press!

We are told that the S.A. police are bitter over the gossip. Also it is stated that "homosexuals in S.A. are bitter at what *they claim* (italics are mine) is a history of persecution against them by the police and by the community in general". Therefore it seems we have two groups - both minorities if you wish - who are bitter and calling for justice. It is precisely the means by which society (in this case, the press) and the "law" has applied justice that we see injustice in operation.

To return to the Advertiser editorial (or more correctly, report). I do not want to discuss why the statements made concerning the validity and intent of the student press material are palpably false. It is enough to say that this is the case. Rather I am more concerned with its attack on student press and the character of homosexuals.

The report pits the rights of the police against the rights of homosexuals. We are told that "the police are easy targets for unfair criticism" and unlike other government officers, cannot defend themselves in public. They may even have to suffer in silence the innuendoes and rumours of a querying public. Homosexuals, of course, are open targets for all and sundry. They have no legal rights. They are outlaws from the State and their culture. They can be abused, deprived of status, disenfranchised, physically violated and sometimes even pushed into rivers to drown. Where is the "law" then? So much for justice!

The words "prejudice", "unjust", "inspired by malice" and "unwarranted" appear in the report's tirade against the student allegations. To allege that the only weapons used to attack the police were that of malice and prejudice, is even more defamatory than the way he sees our so-called "gossip". Are we to conclude that this journalist believes that the statements made by the homosexuals in question - myself in particular - are fabricated and inspired only by malice? Are we then to believe that homosexuals are not to be trusted, are fourth-grade citizens, are morally corrupt? So much for justice!

To quote "...the author of the innuendoes[??] has personally admitted to me that he has no information to justify them, and that they are based on simple guesswork." I deny ever having made such a statement. So much for justice!

The "law" in Australia at this time assures no rights for homosexuals. *They* have no Association which can appeal to the law for reparations over loss of work, loss of citizen rights, pofter bashing and loss of life! It is therefore to the credit of the Students Associations concerned and the Nation Review that they have provided the venue for homosexuals' plight. To discredit student press is a great disservice to freedom of speech, to question their motives, base and to malign their sources, prejudicial!

It is election time and the word is out - "law and order". It is this "law" which recently busted the Aboriginal Embassy, armed and propelled some of the worst cases of police brutality at the following Sunday's demo since the Moratorium and Springbok shame (and conveniently mopped up DRU supporters at the same time). In the name of the "law", injustices are committed and as long as the debate on law, justice and private morality vegetates, it will continue to do so. Those who have or promulgated power must be accessible to public scrutiny and criticism. That is only just!

# A Billy for ANU?

Last week, the Prime Minister, Billy McMahon spoke at the Twelfth World Rehabilitation Congress for twenty minutes and then sat down, forgetting to declare it officially open. On television, Billy could not remember that World War two had started in 1939. And in Parliament the plaintive cries of his own ministers echoed down the lobbies, "what are we going to do with the little bastard?"

Dr RM Williams (ANU Vice-Chancellor elect) may not have prayed for his election victory, is not an Australian, and has a grown-up family. In these he differs from our prime minister, yet the signs exhibited during a four day visit to this campus last week suggest that his forthcoming association with the university is likely to be as profitable to the ANU as has been the leadership of ANU as has been the leadership of McMahon to the Liberal Party.

Despite the very limited contact so far afforded between Williams and the Administration heavies, the question that has tormented the Liberals for eighteen months is already being whispered around the Chancelry hallways "How in the hell did we elect this guy?"

And how appropriate the question is.

On his performance so far, those who will personally pay the most for the selection blunder have classified him as "downright embarrassing".

During his four day visit, Williams had no contact at all with undergraduates, either official or unofficial - despite strong pleas from administration for him to do so.

When questioned, as to whether he would like to see copies of past Woroni's, Williams replied that he would sooner not, preferring to remain naively happy in his blind detachment, rather than attempting to understand the organisation of which he is to become chief bureaucrat.

These sentiments seem symptomatic of his desire not to have any contact whatsoever with undergraduate students on an informal basis, despite his expressed intention to do so (Reporter 26 May 1972, p.1.) This

type of action can do little but confirm the image of Williams as "The Big White Bwana from New Zealand with forked Tongue"

Although the impressions of Williams must be tentative at this stage, the consensus is that so far as students are concerned he will be a disaster, challenging Billy for the most unfortunate mistake of the decade stakes. And the responsibility for the impending disaster must be squarely placed on the shoulders of the Selection Committee, and each and every member of it.

It would seem that William's narrow victory was based on a strong Institute lobby - which sees him as a puppet vice-chancellor seeking to re-establish the Institute as a



Dr Williams  
Vice-Chancellor elect  
ANU

prestigious research body distinct from, and favoured over and above the School of General Studies. (This would indicate renewed power to those in the university who have opposed Sir John Crawford's well founded attempts to reconcile the Institute and the School).

Williams selection was strongly opposed by some quarters in the committee among them Students' Association President Richard Refshaug. Yet much as Refshaug must have known about Williams, and the dire consequences upon his selection, he refused to disclose any details, thus forcing students to accept without any chance of protest, a new Vice-Chancellor who is already seen as an embarrassment to the ANU. By choosing to ignore a 1969 ANUSA policy motion (which directed student representative to make it clear to committees on which they sat that confidentiality of proceedings lay solely at their own discretion), both Michael Wright and Refshaug as his unthinking successor, are guilty of neglecting the students they are supposed to represent.

With the Chancellor (Dr H.C. Coombs) passing off the ANU as one of the greatest disasters of postwar Australia, one can only wonder as to the context of this bar-side comment, and whether or not he supported the appointment of Williams as Vice-Chancellor.

## ELECTION OF PRESIDENT OF STUDENTS' ASSOCIATION FOR 1973

Nominations are hereby called for the position of President of the A.N.U. Students' Association for 1973.

Nominations which must be on the official forms available from the S.R.C. Office will close at 5.00pm on Wednesday 13th September, 1972. Any member of the Students' Association (i.e. any Undergraduate) is eligible for nomination and must be nominated and seconded by members of the Association. No candidate may nominate himself. Nominee, nominator and seconder must all be financial members of the Students' Association.

Voting will commence on Monday 25th September and will close at 9.00pm on Friday 29th September. Voting will be at specified locations around the campus, as displayed on notice boards.

Information regarding the position of President, and regarding these elections may be obtained from the Returning Officers, C/- S.R.C. Office.

The Electoral Regulations may be perused at the S.R.C. Office.

Llew Morris/John Grimau  
Returning Officers.

## letters

Sir,

My two friends (aged 26 and 1) and I have been living in a truck. It has been an enlightening experiment and a joy in itself. We have parked for the night in the countryside, the suburbs and the city and met many people under ideal conditions of freedom.

Then I ventured to park overnight in the university. There are many lovely parking spots, and our presence could not possibly affect anyone. To most of the university community, it was just another parked car. Except for those who knew and loved us and would come and share with us. And except for

some who decided that we should be forcibly ejected. No I don't know who these people were, because they did not come to me; but there were a number of them, there were "numerous complaints" to the administration. Now I wonder just who these people were. Why would some of you want to abuse me so? Are you christians? Are you seekers of knowledge? Are you perverts who do not know how to relate, but enjoy calling on the law to abuse people you don't understand? Please write back to this column. In the meantime I have agreed not to spend a night in the truck here. If no one explains why I should not, then I will come again and live on this campus. I want to know what makes you-and-me tick.

Phil O'Carroll

Sir,

I am rather surprised to find correspondence between myself and members of the Union House Committee appearing in your "Letters to the Editor" column.

I don't particularly mind my rather dated letter to the House Committee being published, although I would have liked to have been consulted, or at least notified. But I am concerned that the letter must have rather puzzled those of your readers who have not seen the unpublished reports which had gone to the House Committee, on which the discussion was based. In fact, out of context, the letter hardly makes sense at all, and its publication may hinder general understanding of the matters involved.

Nick Stokes

# AUS in financial trouble

Only through very rigid budgetary management will the Australian Union of Students avoid a deficit in 1972.

On the first day of the AUS August Council the chairman of the Finance Committee warned that without severe cuts there could be a deficit of some \$35,000. Fortunately this fear was somewhat exaggerated, but a reserve of only \$5,000 can be expected even with enormous pruning of the budget for printing and stationary, telephone calls and travel allowances.

However National U is the only department to be axed com-

pletely. Matt Peacock, the best editor in years, resigned. National U has run some \$6,000 over the budget because of problems with the printer — Peacock is in no way responsible — and more issues will only be printed if no net cost is involved.

Moves by the University of New England and the AUS president Ken Newcombe, to sack both vice presidents (Andrew Bain and Stuart Morris) because of the financial situation were soundly defeated. The move against the general vice president had some logic to it, but to get rid of the Education

portfolio would have left AUS a totally pointless organisation. It was clear that Newcombe was primarily interested in a personal vendetta against Bain, a former ANU student.

Elections: ANU students John Reid, Paul Foss and David Spratt were elected joint National U editors for 1973 in a three-way battle. They won with 80 votes out of a total of 100 votes.

Michael Wright won a trip to represent AUS at an Asian student's conference in November. These two elections were the only ones in which ANU

students participated.

Melbourne student Neil McLean was elected president unopposed after Richard Refshaug refused to stand despite a great deal of lobbying by various constituents. There was little doubt that Refshaug had more influence at the AUS Council than any other person including all the national officers.

McLean is a very capable and hardworking former Melbourne SRC president and under his presidency AUS can expect an upturn. John van Dolfson of Monash is education vice president elect after a close struggle against two Sydney students including Bruce O'Meagher (standing for the third time). Van Dolfson is somewhat of a radical de-schooler who in the past has shown some flair in organising people to organise themselves in education campaigns. However none of the three candidates were outstanding.

Andrew Bain withdrew from the election after advice from the ANU delegation — this incident unfortunately brought some unfair rumours of backstabbing.

John Vines of Gippsland CAE won the position of general vice president for 1973.

**Policy Changes:** In an extraordinary situation ANU was able to clarify AUS policy towards university fees without any dissension. Podger moved a motion calling on a scholarships-for-all scheme with liberal living allowances under a liberal means test. Only one other constituent took part in the debate by supporting the ANU motion. The motion was passed unanimously.

Thus ended over four years of the old Tom Roper policy of abolition of fees.

ANU was also successful in calling on the education vice president to prepare a submission on the new A.C.T. Education Authority. The intention was to make AUS work out what their very theoretical policy on de-schooling means in practice.

In other moves the position of National Abschol Director was abolished and Abschol became a branch of a new Race Relations Department. A black field officer is to run Abschol in a move to phase out a predominantly white-run welfare organisation.

Similarly the PNG department is being phased out in the hope that some form of PNG Students' Union will come into being in the near future.

A Planning Committee was set up to report to February Council on how AUS should be restructured to be a viable organisation. In its present form it is clearly headed for disaster.

Aquarius and the Arts Festival exist but no-one is sure how they survived. Both look like financial calamities but no-one was willing to take what appears in reality to be the necessary step of wiping them completely. Perhaps February Council will be more practical.

Andrew Podger

# Bugged

For over a week now the academic animals who inhabit Canberra's official flora and fauna reserve i.e. the staff club, have been shocked, stunned and unable to consume their smorgasbords. The reasons for this state are two-fold:

a) they have lost their appetites  
b) (the reason and justification for (a) their supplies of food have not only been cut-off, but have been devoured by the champing, snuffling, many-nationalities jaws of a plague of entomologists who descended upon this sacred preserve.

Monday 21 September. Now I am not a prejudiced person. I live largely by a laissez-faire principle. But if the people I meet won't laissez-faire me, I tend to get a bit squiffy and hope they choke on their next mayonnaise egg.

Any decent person would be only too happy to grant my above wish; but not the entomologists. Swarming by in their blue serge exoskeletons, goggle eyed, with their fore limbs waving excitedly playing-mantis fashion, they have not only continued to live but have nested in almost every corner of the university, congregating in tightly-knit, nodding groups where they converse endlessly about - SEX.

Overheard -

"I saw two *montillia grevillia* today; copulating! I've only ever seen one before and that was in Southern California".

"Did you know that I finally produced a wild-eyed, hairy, super-female, virgin *drosophila* [variety of fruit-fly]?"

You may deduce from these quotations that the habits of the entomologists are voyeuristic rather than participatory not so! The American contingent has not only been seen in the Union Bar wanting to know 'where they could get laid', but has also frightened the life out of sensitive, mild, young students, trying to fight their way through university while earning an extra crust taxi-driving, by piling into their taxis, waving their fore-limbs, and wanting to know where the brothels are. [everyone of any sense knows there are not brothels in Canberra because we all do it for free].

The above of course, is not an exhaustive list of the entomological sins. They have dug their burrows from the SGS Library to Melville Hall, they have left small yellow signs (probably droppings) all round the campus, and they don't even confine themselves to homosexuality.

But don't despair; it was said that a loud buzzing was heard last Wednesday as the entire flock rose into the sky and winged its way to another champing ground, leaving us once more peaceful, protected and undisturbed.

Bobbie Gledhill



# Call for free university

Andrew Podger and Richard Refshaug have prepared a submission to the Education Committee of the University Council calling on the University to supply scholarships for all students presently paying their own way.

Previously the SRC has had a policy in favour of abolition of fees, but in this submission they have instead said that fees should remain but students should not pay them.

The reasons for this are:

- a) for the University it is a cheaper proposal;
- b) a structure is maintained under the proposal which will be convenient if and when living allowances are introduced;
- c) the University will maintain a non-salaried income through fees;
- d) the University income is not solely from the Commonwealth Government while fees remain;
- e) for the student this proposal has the same effect as abolition of fees.

The cost for the University is estimated at \$480,000, or 6.4% of the expenditure on undergraduate student education. Should the University decide it cannot afford this money, the submission asks Council to at least accept this system as its policy and to

pressure the Government to provide the scholarships in the near future.

A major part of the submission is a rebuttal to the Brennan Report which called for a student loans scheme. The SRC submission states that its scholarship scheme would in fact be the most equitable loans scheme if a reasonable progressive tax scheme existed.

In an effort to show that students are not simply calling for

## STRIKE - Sept. 13

JOIN PROTEST STOPPAGE ON SEPTEMBER, 13TH

A general strike and massive protest meeting is being organised by the Trades and Labour Council of the A.C.T. on September 12th against the six months jail sentence imposed on two Canberra Unionists Les Skerry and Bob Thompson.

September 12th is the day the appeal will be heard in the A.C.T. Courts.

Les and Bob were part of a group of workers who resisted the use of scab labour during the building strike last February. The workers demands of 25 cents an hour increase were met in full.

more money for the affluent, the submission suggests that degrees should not automatically mean higher wages on employment. Graduate allowances as such should be abolished, the report states.

The purpose of supplying scholarships for all students is to lessen the present financial barrier to university so that the least affluent may be given the opportunity for higher education.

The confirming of the jail sentence would pose a grave threat to the Unions. Having failed to win wage justice through the Courts, Unions must engage in direct action to secure their just claims. If direct action is carried out while scab labour operates at will, no improvement can be gained.

JOIN THE THOUSANDS OF CANBERRA WORKERS WHO WILL STOP WORK ON SEPTEMBER 12TH TO PROTEST AGAINST THE JAILINGS OF TWO PRINCIPLED UNIONISTS. Attend the rally at the Court at 10am and so assist to free Les Skerry and Bob Thompson.

# Abschol Land Justice Policy

Abschol Policy relating to Land Justice:

32. That ABSCHOL believes fundamentally that there should be no land rights as such. Land is inalienable from the people.

33. ABSCHOL believing that —  
a) the Commonwealth has a clear mandate to act for the advancement of Aboriginal and Islander people?

b) Aboriginal and Islander groups need land as an economic base in order to overcome material poverty and as a significant social bond because of the reality of tribal boundaries and Aboriginal and Islander group identification with, and sense of ownership of, the land which they have traditionally occupied;

c) common justice, international opinion and precedents and the precedents in Canada, New Zealand, U.S.A., and the Territories of Papua and New Guinea require the recognition of land rights; Call upon the Commonwealth Government to make legislative provision for —

a) the recognition of the right of permanent tenure and

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secure title for Aborigines and Islanders over all land throughout the Commonwealth which is at present reserved for their use and benefit;

b) the excision (with full compensation) from pastoral leases and properties having Aboriginal and Islander groups living upon or in association with them, of those areas where traditional occupancy according to tribal customs can be established, provided that the present leases may be permitted to continue to lease such land from the Aborigines and Islanders as the Aboriginal and Islander owners may find agreeable.

c) the development of mining and other enterprises on all Aboriginal and Islander lands to be subject to the informed consent of the Aboriginal and Islander owners, and to such reasonable conditions as they may determine, royalties as would normally stem from such developments to go to the Aboriginal and Islander owners as a legally incorporated body.

34. Where land rights are granted adequate finance be allocated for the administration and development of such lands and that such expert consultants be made available as the Aboriginal and Islander owners wish.

35. ABSCHOL in view of the great increase of mining activity with its accompany financial returns, believes that its potential of community developments and advancement is great. Therefore ABSCHOL believes:

a) That the Government should ensure control by Aborigines of mineral and oil rights for any lands held as Aboriginal reserves or such lands in future designated by governments for the use of Aborigines. Aborigines to have pre-eminent rights over such minerals and oils. That no

further rights or exploration leases be granted to private companies on such land except with the consent of the Aboriginal land holders.

b) That all royalties from all contracts made with private companies over mineral and oil rights be handed over to Aboriginal peoples. That all royalties from previously granted leases at present paid to the Government be transferred to the Aboriginal people.

c) That royalties and any contract monies be split in such a way that a percentage should go to the local Aboriginal groups and a percentage to be invested in the hands of the Aboriginal Lands Trust for the purpose of aiding Aborigines in general. (see policy 37).

36. That ABSCHOL recommends the establishment of a Federal Islander and Aboriginal Land Court, along the lines of the Maori Land Court and the U.S. Indian Land Claims Commission operating nationwide to establish the following —  
a) group claims to land;  
b) individual claims for membership of the claimant groups.

37. ABSCHOL consider that in each state a land trust composed of Aboriginal and Islander members and elected by people of Aboriginal descent, should be established. That these trusts take over the functions of Government departments set up specifically to deal with Aboriginal and Islander alienated reserves should be progressively transferred to the trusts in order to be leased or granted to Aborigines and Islanders according to the principle of I.L.O. Convention 107. Articles 11-13.

38. ABSCHOL supports the Gurindji and Wattle Creek in all actions they may take to gain their land rights and to establish their own enterprises in their

own way with their own returns. ABSCHOL therefore believes —  
a) That the Federal Government immediately give freehold title to the 500 square miles already claimed in the Wattle Creek area by the Murrumulla Gurindji Coy.

b) That the Federal Government immediately make a non-repayable grant to the Murrumulla Gurindji Coy to develop the above land into an economically viable unit.

c) That the Federal Government and the Northern Territory Administration immediately incorporate Wattle Creek and provide full community services including at least the provision of a primary school, adequate housing (including that for pensioners), reticulated water supply, medical and sanitary facilities, electricity and post office.

d) That all Government personnel respect their tribal customs including leadership roles, that the Gurindji wish to retain.

e) That ABSCHOL activity at Wattle Creek emphasise community development rather than living piecemeal.

f) That ABSCHOL support be channelled through the Gurindji Groups.

39. ABSCHOL believes that Ayers Rock and the surrounding land should be returned to the traditional owners and that the Federal Government and the Northern Territory Administration provide them with assistance to enable them to gain necessary skills to manage the area the way the traditional owners want to.

40. This conference fully recognise and support the Aboriginal Embassy as the legitimate media of protest and representative of the general feeling of both the black and white communities as regards the fascist tactics and racist oppression which has been perpetrated against the black people of Australia since 1778.

## The Winner on Points ?

The government reacted to the activities of the DRU's in the last registration period in a way quite uncharacteristic of its previous policy, and this, together with Lynch's too frequent statements minimising the opposition to the N.S. Act would indicate a government no longer as complacently confident of a mandate for its defence policies as it has been in past years.

This July, for the first time in Canberra, people have been arrested and prosecuted for handing out Don't Register leaflets. During the first week of the registration period, 22 people were arrested by the Commonwealth Police for 'publishing a leaflet that urges young men to disobey the law'. Others who were not arrested at the time, have subsequently received summonses from the Commonwealth Police. Many of those arrested were students, academics, and one was a leading trade unionist.

The trade unionist, Mr. Ray O'Shannassay was fined \$40, and on declaring he would not pay the fine, he was whisked straight to Goulburn where he spent two nights before his fine was paid anonymously. The government showed a similar vigorousness in the prosecution of others. Mr. Paul Rigby who was arrested twice in the week was not allowed bail and faced the prospect of a night in the cells, accompanied with threats of physical violence by some of the more gentlemanly constabulary before Mr. Brian Morris managed to secure his release by threatening a writ of Habeas Corpus. Another case was Mr Nick Richardson, who no sooner than he had come out of the Court for one charge was re-arrested for another offence and escorted back to the cells. Most of the charges have yet to be resolved.

Another more unpleasant feature in the Establishment's reaction to anti-conscription activities, was the bashing that some activists received when they were arrested for painting slogans on post office walls. The overt purpose of the police violence was to elicit confessions from some of them as to who their accomplices were, but the element of sheer sadism that comes out in reports of the incidents is unmistakable. One victim had a eardrum burst, one had a broken nose. Other suffered a variety of bruises.

The government's loss of confidence in its unpopular laws has revealed in these incidents and ugliness in their coercive institutions, which, if suspected in Canberra before had certainly not been as clearly demonstrated. It is yet another instance of the way in which LAW and JUSTICE have become opposite terms in many areas of Australian life.

Alan Gould



## Remember Commonwealth Day!

September 15 is the vital closing date for graduates and final-year students to seek administrative careers in the Commonwealth Service.

If you're interested in management and you've got what it takes, we can offer you a career where you can employ the skills you've learnt at university. There's plenty of room to move, between 27 departments and numerous specialist departments, between all the capital cities and even overseas. We will pay you well from the start, and there are excellent opportunities for advancement on merit while you are still young.

Besides straight administrative work, there's research, economics, accountancy, statistics, psychology, personnel work, management consultancy...

Ask your Appointments and Careers people for the booklet *Opportunities for Graduates*, and an application form. Or call on the Recruitment Officer at your local

COMMONWEALTH PUBLIC SERVICE INSPECTOR'S OFFICE  
but remember September 15 is Commonwealth Day—no later.



# Graduates-so what



"So what?" might very well have been the unanimous verdict of newspaper and other reporters who were assigned to the conference "Graduates for what?" held at ANU in August. Apart from a couple of eye-catching but inaccurate headlines over stories which revamped some of George Kidd's more spectacular statements, the conference was a news non-event. Since Careers Week at Sydney University coincided with the conference, George Kidd was unable to elaborate on his hard-hitting statements about the poorly staffed, over-worked appointments services. In his absence Jane Blaxland won the popular vote for the most lively and entertaining (an adjective which seemed to upset her) performance at the opening plenary session.

The plenary sessions were as limited in efficacy as one would have expected: some penetrating remarks were intermingled with streams of vacuous comments and remarks prompted by minority interest.

**Opening Dinner** Bruce Hall lubricated the initial progress of the conference by means of a superbly relaxed opening dinner. Colin Plowman's determination to avoid formality by doing away with an official table paid immediate dividends when the Minister for Education arose after a couple of hours eating and drinking, and delivered a remarkable address. It could not have been written during the previous week, as it picked up so many threads of conversation which had originated at the dinner table. More importantly, the Minister praised a nationwide survey of first destinations which Keith Gravell (Melbourne Appointments Board) and Steve Rawling had conducted. Since copies of the survey had reached Canberra only on the opening day of the conference, the Minister could be credited with uncommon flexibility in being able to comment intelligently on its contents. He also won a lot of friends

by promising financial support for the continuation of the venture.

**Small Groups** Having been agreeably surprised to find a politician who seemed better than the stereotype, participants proceeded to discover that most of their fellows had something unexpected to contribute to discussion. A conference which is composed of ten groups of a dozen people who spend most of their time closeted in a small room can be a perfect venue for confrontation. Moderators of groups were carefully briefed in the art of non-directive refereeing, and the organisers sat back to watch the sparks fly. Student reps were set to do battle with princes of industry and commerce (or in some cases their representatives) and academics were expected to fight for pure research against the vested interests of government and corporation men.

Incredibly, the most diverse elements found more common ground than anyone had expected. Disagreements were hammered out into resolutions which were nearly unanimous, and compromise in its more servile form was completely lacking. In one group, an Illich de-schooling thesis propounded by Ken Newcombe was so avidly picked up by academics, administrators, appointments people and an employer that the students could hardly maintain the pace. Ideas for flexibility in moving in and out of the workforce and tertiary institutions led quickly to a blue print for a credit book system which would entitle everyone to a certain amount of education without limitations on whether the credits were used. That was probably the most starry-eyed proposal. At the other extreme, a group which was looking at areas of employment where graduates are conspicuously absent picked off a number of targets like local government and small businesses with a steady eye for what was practical.

**Why so much Harmony?**  
I believe that the absence of news-

worthy battles stemmed from a number of causes. The students, who might have been expected to contain some revolutionaries, were controlled and rational in their approach. They were also a little dazed by the speed with which some establishment representatives responded to their ideals. I suppose that the non-students deserve some sort of accolade. Reactionary conservatism had hardly a delegate at the conference. The conference went smoothly for another reason: it was well-timed. Problems of graduate employment clearly are not yet so grave in Australia that the system needs to be broken down and a new one set up. So the conference took place before massive unrest took the initiative from the planners. Planners? That was another factor in the feeling of success which delegates came to share. There has been an astonishing lack of co-ordinated planning based on reliable information. We felt that it is not yet too late to gather facts and figures, to use them in a planned, national report, and to raise the Graduate Careers Council of Australia above its present level of activity: provider of an annual careers directory.

**The Future** The conference wont produce results any more spectacular than its August sessions. A complete volume of proceedings will be about November. Then, if momentum is sustained, regional activity will be directed at attacking problem areas as they arise or threaten to arise. The matching brief is undoubtedly the major role which conference participants will adopt. Only when massive pressure on a national level needs to be mounted to influence government or employer policies will a national conference be called. The initiative has been left with regional groups and all other bodies who share a common special interest. That seems to be a fair state of readiness. After all, there is not a single problem of employment for an indentikit "average" Australian graduate. Problems arise in various places for various types of graduate.

The machinery for foreseeing likely troublespots and coping with them needs to be flexible, local and specialist. It should work fairly well if there is a national body, free to gather information and disseminate it. I believe that the conference has made possible both direct regional activity and national co-ordination.

## Pedder

Yes, believe it or not Pedder lives on . . . it can still be saved, even after the coming federal election.

At present the Lake Pedder Action Committees, of all states, are aiming their fire towards Canberra, and the coming election. While obviously we are still trying everything possible with the Liberals (asking questions, requesting aid, and an environment impact assessment) we are mainly aiming at Labor.

Despite Gough Whitlam's Sunbury statement — "I agree the Lake Pedder scheme is a mistake . . . but I'm not going to act to stop its destruction", there is a good chance that if Labor win the coming election they will act to save Pedder. Their Environment spokesman, Tom Uren is very keen to prove that a Labor Government cares about the environment . . . and when one considers the Tas ALP one certainly wonders. At least one fairly conservative Tas Labor man, from Reece's electorate, tells us that Uren is likely to get his way.

The situation now is that a feasible Alternate Damming Scheme exists, which can be implemented as late as December or January. If it is implemented Pedder will be saved . . . employment will be increased . . . and all would be well in the deep, dark, now wet, south.

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# ANU-Community or chaos

If one were asked to determine the pervading theme behind life at universities during the latter half of the twentieth century, it would require little intellectual nuance to say alienation. The end result of present day educational techniques is a mass production of empty jugs filled with facts and lacking enquiry or critical expertise. Alienation manifests itself in the sense of powerlessness, the expectancy or probability held by the individual that his own behaviour cannot determine the occurrence of the outcomes, or reinforcements, he seeks. At the university level, this feeling of powerlessness becomes evident in the student's lack of motivation and inability to adjust to the new situation. His quest for course relevance, communication and life justification must be seen as a symptom of a societal malaise which, to a greater or lesser degree, afflicts every last one of us.

At ANU, the question of student adjustment is dependent on a number of factors, some already discussed in the preceding paragraph. Apart from these, the high percentage of interstate students (35%) and the number living in Colleges or Halls of Residence (53%)\* determines much of the pattern of life at ANU. Some of the problems which many hall students have to face are summed up quite clearly by one student from Ursula College:

"To a certain degree; it is more difficult for an interstate student to adjust to uni and hall life than for a local student. It is most likely to be the case when it is the first time the student is away from home. For a local student, it is much easier to adjust for he can go home whenever things become too tough and when he gets fed up with everybody. This isn't so in the case of the interstate student for he can get home only in vacation time. Problems generally seem much more serious than they really are when a student can't get home whenever he would like. This in turn affects his standard of work which worries him thus forming a vicious circle."

Mr Desmond Judge of the Uni Counselling Service, which last year provided help for 600 students (14.5% of the total undergrad population) does not regard the new environment as responsible for many students inability to cope. He said it was merely the last straw on the back of a camel whose primary load consisted of factors already well developed long before entering university. Authoritarianism in both school and home has destroyed much of the student's natural tendency toward enquiry and the university situation, in which the student is left more to his own devices, becomes alien-

For the interstate student this produces a far greater strain since the normative home situation is absent. Students in halls are losing much of their integrity because they rely too much on services provided by the institutions.

One method of attacking the current problem necessitates the creation of a community within the university, thus providing a set of norms to which the student can relate. This idea implies the set provision of a community lifestyle with which the student can identify and use as a forum of discussion and as a rationale for action.

Halls of Residence should provide a place for the student to live and mix and to this end they have functioned reasonably well. Student residences *per se* do not largely contribute to the adjustment or maladjustment of the inmates since people have at least an equal, if not greater, opportunity to form friendships in the hall situation than out of it. The major objection to hall life is the unnecessary segregation it brings out.

At the recent Union Board elections only 700 people voted despite fervent campaigns throughout the halls by candidates. Student Association meetings often have trouble raising a quorum (50 people) while half of the student population is within easy walking distance of the Union. There are only small attendances at most activities held at the Union during the evenings (dances, political meetings, debates and poetry readings) even though many hall students have opportunity to attend. The inclusion of bars within the halls provides little motivation to frequent the Union during the evenings. In particular, due to the small student population (4200) the absence of slightly over half of the student body at times of maximum (social?) activity (mainly lunch-break) is sorely felt.

One solution for a more unified university would require the abolition of hall meals during the middle of the day. Certainly hall students are not required to eat lunch at hall (cut lunches are available) but no real motivation to eat outside hall exists since no refund for meals bought elsewhere is given. Hall lunches, in any case, are the best meals available during the day but why these could not be served as a replacement for the poorer quality evening meal (plagued by the creeping meatball syndrome), thus leaving lunches as a Union responsibility, is a point for conjecture. Obviously, under present arrangements, the Union cannot cater for the increased patronage but the situation will change with the advent of the new Union. A new lunch arrange-

ment of this type seems crucial for the development of an ANU community. The congregation of the majority of students about the new centre could generate its own activities (discussions, meetings, debates, music, lectures, etc), amply justifying its existence.

With these ideas in mind, the opinions of the various Masters and Wardens were sought. Burton Hall: Dr Gore - Only a minority of students (whether from interstate or Canberra) find adjustment to hall life difficult. Most students, by the time they enter uni, are capable of looking after themselves. Students, if in difficulties, can discuss their problems with the warden or sub-wardens; the onus of initiation lies with the student. Hall life is too convenient and fuller use of the Union for meetings, indoor sports and social activities would be a good thing. The Union should cater for all meals but its facilities must improve before this can happen.

Bruce Hall: Mr Packard - Only students who had a strong dependence on the family found it hard to adjust to hall life. There also seems to be an augmentation of the extremes of the academic spectrum (more of the very bright and the academically inferior students due to the ANU scholarship holders and those students who were unable to enter their local universities.) This situation results in the standard being set by the cleverer students to the dismay of those not so well endowed. Bruce Hall's policy is to engage the students in uni rather than hall activities. A greater variety of students use of the Union is advocated. The general student malaise of the 70s is an appreciable factor in the non-adjustment of many students.

Burgmann College: Dr Griffin - The general malaise and lack of drive exists since many students do not have a good reason for being at uni. This may be a fault of both society and the university. Jobs are scarce and a degree no longer holds the guarantee it once did. Halls without dining rooms should be available but many students would return to the type of life presently enjoyed. College could even be a place apart from the university as a whole. Burgmann seems to be successful at concentrating residential activity within itself.

Garran Hall: Dr Short, JCRC and Sub-wardens - It is more difficult for interstate students to adjust to uni and hall life - particularly in Canberra. Halls do provide a place for students to meet and discuss. The central Union idea has not succeeded at some of the newer unis in England and we should investi-

gate the matter more fully before we try it here (to my mind this is not a good argument against attempting the experiment at ANU since it may well work in this situation and the management changes required are minimal).

Ursula College: Sister Angela - Only a small number of students find adjustment such a problem that they consult the College tutors but a larger number probably have difficulties which they are able to overcome without requiring outside aid. Students in the College will help each other. Meals held within the college help to create a community atmosphere and are better for forming friendships since the groups are smaller and more intimate.

John 23rd College: Fr Hegerty - Many students do have difficulties in their personal life and with their studies. Motivation is lacking and so is a sense of direction due to the current practice of questioning societal values. Tutors and staff are always available for help and discussion. The present meal arrangements do enable students to meet each other and the academic staff. There is a good community spirit within the college.

Summarising, it seems that the halls do provide at least some of the elements required for community living. This they can continue to do since the evening meals will still be available under the proposed Union arrangements. However, the provision of a central Union would be an additional expression of community living and should be attempted. A student questionnaire on this subject will clarify whether a trial period of Union lunches will be successful.

In addition to the community centre described above, ANU must provide a motivation for its students which is completely unrelated to the doubtful achievement of career-oriented grades and degrees. Too many students are using university as a refuge from the world, marking time to obtain a degree, the eventual use of which being scarcely contemplated or utopian. Their reasons vary from the simple utilitarian "to get a job" to "I got a scholarship and thought I might as well use it". The first reason had more justification five years ago than it has now - degrees are no longer firm guarantee of a job that they once were. The second is inexcusable since it forecloses the exclusion of others whose higher motivations would make fuller use of the opportunity to further their education. The second reason's only saving grace is that sometimes these students become motivated during their stay at the uni. It would, however,

be reasonable to say that many students are not motivated because they lack identification with their prescribed course work. Any course but the most erudite should enable the student to apply his knowledge to specific current problems. It would seem that ANU is ideally situated for a system of this type. Canberra is an experimental city and should be a leader in innovation subject to opinion from an intelligent staff/student forum. Relevant projects could include group studies on aspects of housing developments as part of the coursework in sociology and psychology. Monitoring of water and air pollution could replace the often boring routine analysis sections of the chemistry course. As part of a general community and environment programme, the current practice of recycling on campus should be extended to Canberra. No doubt one could enumerate a number of other such projects whereby the students can recognise a relevance in his course and be able to involve himself through a campus/city interaction.

Student alienation is basically a conflict between student and societal values and here the radical is often in a better position than the average job-oriented student. The radical, at least, rejects society's value system and is motivated to work for a societal change. The average student, however, sees the ideals of his society attacked but does not have the radical's motivation to change it. Often the result is loss of motivation to aspire towards a society so roundly condemned by many of his peers and others of higher academic standing and leads to the formation of a general student malaise. It is the university's duty to be the innovator of social change and to resolve the dichotomy of values.

The success or failure of the schemes broadly outlined above is wholly dependant on the response of the student body. A survey to plumb student opinion in these matters is required and criticism via the Woroni forum is encouraged. The university and society in general must be seen to be flexible and able to adjust in order to accommodate the individual members. Society is only man's creation.

R. Effenberger and L.R. Smith. Footnote

\* Only two Aust unis have higher residential percentages. These are UNE with 86% and Cook (Townsville) with 74%. The others vary from 0% at Newcastle and Macquarie to 24.5% at U. of Tasmania. The average for all Aust unis is 16%. About 80% of the hall and college population (in tota) comes from interstate or overseas.

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## COMMONWEALTH UNIVERSITY SCHOLARSHIPS

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# Padgham on the inside

For me the struggle against conscription is both personal and political.

I initially became involved in the struggle against conscription as a protest against the war in Vietnam but now the fight against national service is much more a fight against the conditions and attitudes of mind that led to the Western and Australian intervention and genocide in Vietnam.

Even if the US did withdraw completely from Vietnam there is good reason to think that it would only be a matter of taking one step back in order to defend her and Western interest elsewhere in the Third World.

There would also remain the male characteristic which elevates aggressiveness into such a crowning virtue that soldiers can commit genocide and be proud of it — witness Lt. Calley; 'So would remain the bureaucratic and industrial elites that can execute genocidal and imperialist wars behind the backs of the people — who are powerless to exercise any say over their own lives let alone restrain the elite's decisions that spell destruction to Vietnamese lives. So would remain the racism which permits white Western populations to remain indifferent to the exploitation, repression or outright genocide of coloured peoples. And so would remain the bourgeois culture that emphasises alienated consumption and competitiveness to the expense of communal identification and co-operation with one's fellow man'.

the emotional hangover of the 1916 conscription issue gives rise to a number of misconceptions assiduously cultivated by some of the opponents of National Service. An example is the canard that the people voted overwhelmingly against conscription when in fact the majority against conscription was marginal.

It should be remembered that the issues of 1916 and 1917 involved the conscription of Australian men to fight in what many genuinely believed to be an imperialist war being fought on the far side of the globe and being in no way the business of Australia. There was also the influence of the Irish question, which was to the forefront at that time.

Lt. Gen. Sir Thomas Daly

I believe that there is a deep cultural and structural sickness within our society, conscription is part of the manifestation of this sickness and should therefore be opposed.

Conscription like slavery psychologically emasculates the human being and if allowed to continue will create a society dependent on and mindlessly obedient to any ruling regime.

Conscription sees men as means rather than as ends in themselves, and subsequently denies them their humanity.

Conscription forces us into the armed services — it will teach us discipline we are told. Voluntary and thoughtful discipline? No — an involuntary, harmful and mindless obedience to orders.

We are also told that the army will make men out of us — humane, concerned, creative human beings? I ask — not like



ly but rather chauvinistically motivated automatons whose enemy or alleged enemy is always dehumanized into boongs, gooks or slant-eyes.

One of the best explanations of my own anti-conscription position is contained in a letter written by a young American — Richard Boardman in which he wrote:

"The aspects of human existence that make life meaningful and fulfilling are psychological, social and religious, and stem from the nature of people's relationships with each other. Mere existence is empty and barren, but human existence gains meaning and value through the development of loving human relationships. Material things have no intrinsic worth, they bring no satisfaction except in a social context. A rich man in isolation is miserable, but a poor man in love is filled with joy.

"These observations lead me to conclude that the quality of human relations is always more important than the quantity of material things. And when we must choose between pursuing material things or human relations we are wisest and happiest when we choose the latter. This is also true in relation to politics, economics and other spheres of human activity. We defeat ourselves when we place a higher value on any of these things than we do on loving human relations. Thus, I have come to believe that a person's first commitment must be to human values and not material things. Armies, wars and violence are the means of achieving material, not spiritual or human ends, and must be rejected.

"The implications of this trend of thinking relate directly to the problem of determining what kinds of activities are in the national interest."

From this orientation, for example, we see that it is not in the national interest to place a higher value on material things than on human lives in order to save dollars. It is not in the national interest to maintain "the balance of power" or to protect the "interests of the West" by sacrificing the prior claim of human values.

"It is the development of better human relationships and

should be forced to participate in a war.

A voluntary system is at least some check on the use to which an army is put . . . if a war cannot be properly justified to the people it may be difficult to raise sufficient men to fight it. Conscription however gives the government a degree of independence from the wishes of the people.

Conscription cuts across the elementary right of every person to choose their own way of disposing of their energies and serving their fellows.

The truth is that the decision was taken to introduce National Service because an army adequate to meet the needs of Australian security could not be raised by voluntary means. This is still the case; there is no question of imperialist wars or any other red herring.

Lt. Gen. Sir Thomas Daly

The Draft serves principally as a tax or a device by which compulsion is used to get young men to serve at less than market rates of pay. We shift the costs of military service from the well to do taxpayer to the balloted by lottery 1 in 8 young men — notice also that not only are they 1 in 8, that they are only men, no women, they are 20 year olds, that deferments are given to students while non-students are immediately drafted and that many are exempted who have certain medical, physical or mental conditions. The inequitable nature of the National Service Act would take me several pages to elucidate but any person should realise them on a close examination of the national service scheme.

Note also how conscription was introduced, and the cloud of deceit used to circumvent the Australian historical tradition of opposing conscription.

Our government, a technologically advanced one which has helped wage massive war against distant peasants for obscure reasons and which imprisons its own youth when they refuse to be conscripted is in no position to talk about morality — it has abrogated all senses of the word.

In Woroni last year I wrote "on Friday the 29th of January I was sentenced to 7 days hard labour and fined \$40 for failing to enter into a recognisance to attend a national service medical. The probable rationale of this sentence was to make me mean enough to want to rape, murder and destroy South East Asians after mixing with our very own rapists, murderers and destroyers in Goulburn Gaol. My feeling is however that the real profiteers, the real destroyers are big business and the (conservative) politicians. My acquaintances in Goulburn were much more admirable men than these."

Our government has shown that it will unhesitatingly use Australian conscripts to militarily suppress Third World revolutions . . . revolutions that are needed to rid it of despotism and ensure social justice in the underprivileged world. Niugini, Malaysia or anywhere where the regimes of ruling elites act in collusion with Western interest may be the next battlefields for Australian troops.

In any equitable situation the burden should be on the State to show that a man against his nature and against a civilised standard of community life

The risk of 18 months gaol is but a small price to pay if it denies the government the use of our lives for sustaining its cruel and exploitive counter-revolutionary policies.

I am well fed, come from a good middle class background, I'm at university . . . generally I get more of the good things in life than most YET I have a deep feeling of sympathy for and solidarity with those forces throughout that are questioning a situation where 6% of the world's population controls 65% of the world's wealth, a situation where the world spends 25 times more on armaments than it does on foreign aid, a situation where the gap between the per capita incomes of rich nations and poor countries is widening rather than narrowing, a situation where there are 100 million more illiterates than there were 20 years ago, a situation where unemployment is growing and finally a situation where one third of the world suffers from hunger and nutritional deprivation.

But by far the greater number of the opponents of National Service would argue that any form of compulsion was undemocratic. This, of course, is a question of definition of democracy.

The so-called "people's democracies" for which many of them have such a high regard have no such qualms about compulsion. I would, however, prefer to take as an example the cradle of democracy, the City States of Hellas where the obligation to serve under arms at need — and usually to furnish them as well — was an essential element in a man's standing as a free citizen and where it was not uncommon, as, for instance, in Athens, for young men to be required to establish their capacity to bear arms as a condition of full citizenship.

Lt. Gen. Sir Thomas Daly

Call me unpatriotic if you like but my allegiance lies with the suppressed, repressed and exploited of this world. It lies with the Vietnamese revolution, with women, my sisters, fighting for self-determination and self-realisation, it lies with the underprivileged, the coloured people of this world, it has with our own blacks, the koories in their struggle for social justice, my allegiance lies with all those who are socially, physically, racially, economically or sexually exploited.

For me resisting conscription is an act of solidarity with and an expression of love for these people. It is giving me the chance to assert myself, to say that I am human and that I will not be dehumanised by denying the humanity of others.

Going to gaol is telling the State that I will do have nothing to do with their military madness — liberation is inevitable. or as Phil Ochs puts it —

"Call it peace or call it treason, call it love or call it reason, but I ain't marching anymore".

fraternally  
Steve Padgham

Composed and put together this 17th day of August, 1972 in the Canberra Police Watch-House Cells after being denied a chance to express similar sentiments earlier in the court which sentenced me to 18 months gaol.

**Woroni:** Dennis, you wrote *Homosexual: Oppression and Liberation* a year ago. Have you undergone any major changes in the way you see yourself since that time.

**Altman:** I guess not because in many ways what's happened since then is the development of Gay Liberation in Australia: in a sense a lot of the things I went through in America are happening again here.

There are a lot of things in the book I would question now obviously. I think that I have changed the extent that I have a pretty firm commitment to staying and living in Australia which I didn't have at the time of writing the book. And I am no longer interested in making it in the States in the way that I think I was then.

**Woroni:** Making it in what way?

**Altman:** Becoming well known and all the rest of it in America. The impact of writing the book has put certain strains on me which at times I find difficult to cope with. At the moment I have to spend a considerable amount of time just answering people's letters and often they are letters I feel quite inadequate to do anything about, e.g. one from a 60 year old man who knew that he was homosexual from the age of 15 and never got off with anyone. This was the first time (that is the letter) that he was able to tell anybody he was homosexual. This sort of thing has had an impact on the way I live.

Overall I don't think there has been any basic ideological change.

**Woroni:** You say that you were concerned with making it in the States. Are you now concerned with making it in Australia in the same sense.

**Altman:** No, I am rather concerned with the opposite in fact. I am worried that I am becoming known as the public poofster and that people think of me only in those terms and forget that there are other things that I might be interested in doing.

And I think that there is an ambivalence between liking things eg. going on TV on the one hand and on the other hand that it is bad for me and the movement that I should always do so. So I try to get other people to become more involved.

**Woroni:** Are you promiscuous?

**Altman:** Well I am!

**Woroni:** Does this cause you any problems?

**Altman:** I think that this is one of those great problems where theory and practice don't meet. In theory I believe that monogamous sexual relations are very constricting. In theory I believe that just getting off with people in some sort of beat-type situation and not having any contact with them other than the sexual one, is not very satisfactory. In practice you do more than that and you get off with people who you like and get involved with.

I have found that in my life that it puts enormous strains on one and it is terribly difficult to escape from the restraints of a couple-type relationship which in theory I don't like but in practice I seem to be doing.

**Woroni:** Do you think that you are moving away from a couple-type outlook?

**Altman:** I think that I have a

need for a couple-type relationship. I don't believe any more that I will meet someone that I will spend the rest of my life with because I think that this is only possible in a static society; and only possible if you are willing to admit that in your twenties you have finished growing. But I can't really envisage breaking out of a succession of couple-type relationships. And within that framework, I think that it is perfectly possible to sleep around and to sometimes have casual relationships with other people, providing - this is where the great problem comes in - that they don't have any expectation that it be anything other than a casual affair.

**Woroni:** Aren't you really saying then that the sole function of the couple relationship is a supportive one and that within the framework of this relationship, you skip from bed to bed without the fear of other emotional involvements.

**Altman:** Not really, because I think you can have emotional involvements with other people. The couple relationship becomes security to which you can go back. While I think it is possible to have an emotional involvement with a number of people, it is impossible for me to have it at the same intensity and that when it comes to the same intensity, it becomes difficult to manage.

One could I suppose have emotional relationships with people at different levels of intensity at any one time. But the problem becomes one of reciprocity - what do you do when they put demands on you greater than the ones you put on them.

**Woroni:** Do you think that the stereotype of the 'loved one' is entirely culturally defined?

**Altman:** I'm not sure that that is so. It remains to be proven. It's a bit like saying that there are no innate differences between what is masculine and what is feminine. I think that all we can say is that we now know that cannot be proven. But I don't think it is proven that the opposite is true.

It is obvious that there is a great degree of social teaching that encourages us to seek couple-type relationships but I am not persuaded that it is shown that there is nothing other than social conditioning.

**Woroni:** Do you agree then with Marcuse that when the biological changes he described occur, the new consciousness or sensibility will result in a radically changed attitude to love and relationships?

**Altman:** Overall I think that this is true. But Marcuse is terribly vague about what this biological change would be. All I'm saying is that I don't know how far I can get away from some need for a couple relationship.

I know people in the States that have tried to do this by going into communes quite intentionally to break down couple relationships. What happens in communes is that they usually lead to couples anyway resulting in tremendous internal stress. Well in this case you could say that they can't escape from social conditioning and doesn't really prove anything other than it is difficult to break away. I am saying more than that - I don't think we yet know whether it will ever be possible to break away from it.

I don't want to sound like a biological determinist but it seems to me that one should bear in mind that there might be some biological urge to form couple relationships. And that this

should be questioned and not dismissed entirely.

**Woroni:** What do you understand by romantic love?

**Altman:** I have fallen in love in my life and whether this is a cultural condition or not, I think that it is something that I would not want to lose. I'm not at all persuaded by the arguments that although in the primitive society there is no evidence for romantic love - certain 'primitive' societies - they are the better off for it.

Obviously there is a lot of shit connected with romantic love such as possessiveness and monogamy which I wouldn't endorse. However we are never going to lose social conditioning. Whatever changes we are going to make, we are going to make from the present position. The human race is a species which has developed a very considerable degree of artificiality in the way it lives. The society on a Pacific Island is not part of our civilisation and for us to change means to progress from the point we have now reached. We are not clean slates and I don't think that we can ever return to that state.

For this reason I can see love as a thing being constantly altered but I don't see it as a thing ever being discarded.

**Woroni:** I am very concerned with my own romantic life - it is something that causes me great hardship . . . .

**Altman:** Of course but it is hard to imagine our lives being any better not being fucked up by love.

**Woroni:** The thing that I am increasingly learning to be is emotionally independent and not to take from people but rather give to them. I want to take on a number of people emotionally - obviously this has to be a limited number - but I feel I must move towards this. As long as one remains in the classic couple relationship, one feels inhibited and less able to move towards others.

**Altman:** Well I agree with that as an ideal to be aimed for but I am not sure whether we can do it as easily as you would make out.

**Woroni:** I want to ask you about sexuality vs. sex differences. It seems to me that a grave problem that faces the sexual liberation movements is the sex difference. Men just don't seem to be able to get on with women. Particularly in GL where there has been a breakdown in communication between lesbians and male homosexuals.

**Altman:** I'm not sure that that's true. Certainly that is the description of what has happened in the US and as I understand it, in Britain. What's happened in Sydney - and of course America will say that we are behind them and have yet to experience it - is that we have set up consciousness raising groups that include both men and women. At that level there does seem to be communication.

There was a period a few months ago when everybody was saying that GL was going to break up - the men and women were going to break apart. That now seems to be no longer an immediate problem.

However there are obviously enormous difficulties GL is a movement that is bound together by sexuality and this by definition means that men and women are not going to have very much in common on that basis. The question then becomes, can we



## ALTMAN ON HIMSELF

find another that is common in our experience and oppression that overcomes the fact that sexuality doesn't mind us. So far it seems to have worked better here than in the States and that is partly because most of the women coming into GL in Australia have been in fact bisexual and have been prepared to spend a great deal of effort in educating and understanding the men.

**Woroni:** Do you still believe that we are innately bisexual?

**Altman:** Yes but in the sense that we are born with the potential to be sexually attracted to all other human beings irrespective of their sex. I don't think that I have ever expected this to mean that in practice everybody is going to be equally heterosexual and homosexual. But I do believe that we are innately sexual and that the differentiation between the object to which you are attracted is something that is developed and not something with which you are born.

**Woroni:** Don't you think that it is dangerous in GL to command people to be bisexual rather than just sexual?

**Altman:** I would agree with that. I have never proposed that, contrary to what a lot of people have thought. I would say that what we have to recognise is homo- and heterosexual potential. That doesn't mean that we have to put it into effect. It does

mean that we have to recognise that within us we have that possibility. This is something that homosexuals can do more easily than heterosexuals as after all, they are asked to recognise that which is widely sanctioned and what is supposedly normal. The real difficulty - and this is where the doctrines of GL do become important - is to convince heterosexuals that they are not oppressing something outside of themselves, they are oppressing something within themselves.

Originally I thought the argument of bisexuality as being important as a way of combating oppression, for heterosexuals to admit to the ambivalence of their sexual feelings. This doesn't mean that they should run straight out and screw a boy or a girl or whatever. It does mean that they have to change their whole conception of what is sexual and what is normal.

I do agree that making bisexuality the norm is dangerous and saying that those who are not behaviourally bisexual have failed. But I am behaviourally and historically bisexual. Because I am behaviourally and historically bisexual, I don't feel that I have to prove this by going out and screwing a woman but I have to recognise that when I relate to women there is a sexual element there because there is a sexual element in all my relations with people.

**Woroni:** Now your concept of sexuality is becoming wider than its accepted sense ie genital/orgasmic. Do you want to

redefine sexuality?

**Altman:** Of course and understand the extent to which sexuality is present in all sorts of apparently non-sexual relations.

**Woroni:** I'm not willing to say I am bisexual because I have no desire to fuck a woman but I do have physical relationships with women eg. sleeping in the same bed. Surely this is sex too!

**Altman:** It is. We are in no conflicts here. I just want to reiterate that the use of one's potential to bisexual behaviour is an effective weapon against smug liberals who want to pity us and to make them aware of their own homosexual potential. For some funny reason women seem to find it easier than men. Why this is so we don't know. It might be due to some sort of so called conditioning or there may be some innate differences.

**Woroni:** To change the subject. How do you react to the idea that it was your success in Establishment terms ie. Time Magazine, possessing the prestige of being an academic etc, that opened doors for you as a homosexual that wouldn't have been opened otherwise in Australia.

**Altman:** Well, I think that that is undoubtedly true. I think that it is a very sad reflection on Australia that the only reason that I did Monday Conference

think the sort of thing you are getting at was reflected in a column in *The Age* in which one very liberal - in his terms - journalist pontificated about how I was a very serious and sober spokesman for the movement but my 'followers' - which is a totally erroneous and misleading term - were doing us all a disservice by having demonstrations. That seems to be the sort of mentality we're up against!

**Woroni:** Surely the response of Owen Webster in his apologetic article in the *Nation Review* reflects how people react to you, to your normalcy. You speak well, you look almost like the man who came to dinner . . . .

**Altman:** O, I am the man who came to dinner. The day after Monday Conference went to air a woman who I had never even met in my life, rang me up and asked me to come to dinner. There is a real problem here.

**Woroni:** When you went on Monday Conference, the setup could not have been any better because the simpering fools you had asking questions only served to make you look as good as possible under the circumstances.

**Altman:** I am of course a respectable person. I do after all have an Establishment job and I am prepared to some extent to play the game. I don't have any desire eg. to go round in radical drag. People that do this are doing something terribly important of course. How one breaks through the media to present non-respectable homosexuals, I don't know. It's difficult enough when the *Sydney Morning Herald* refuses even to review my book. One despairs of every getting good media coverage. This is where I am in a difficult situation. At the moment I have access to the media where most GL people don't. Now I think that it is important to use that, to get coverage which wouldn't otherwise be possible. On the other hand in the process of doing this I become estranged from people in GL.

**Woroni:** I suppose that it was somewhat a quirk of history that the release of your book, Monday Conference and the Duncan inquest all occurred at the same time and that the newspapers were saturated with homosexuality in one form or another.

**Altman:** Well as far as the first two are concerned, that was intentionally planned. The Duncan thing obviously wasn't. Various things had been building up to this situation. I don't think that one should underestimate how much C.A.M.P. had done in the last two years to begin to raise the issue and also certain people in the ALP eg. Bill Hayden who faced a lot of trouble in his own state branch by raising the issue.

Certainly the Duncan case has had a tremendous impact in forcing the papers to deal with homosexuality. The problem here is getting the stock liberal response. After all, Duncan could just as easily have been thrown into the Thames as the Torrens.

**Woroni:** Do you have any interest in HLR in Australia?

**Altman:** Yes. Law reform is terribly important for two reasons. It is important symbolically in the sense that it belongs to a mentality that wants to prevent the government interfering in private morality. Although the law against homosexuality is rarely applied and most arrests are made under provisions that would still apply

unless the law here is very different to the one in the UK. I still think that it is an important principle to fight for along with censorship, abortion, marihuana smoking laws, etc.

Secondly, it is a wedge one can use to raise larger issues. If we can move on, as Lex Watson has argued in the latest issue of *CAMP INK*, to getting laws prohibiting discrimination against people based on their sexual orientation; if we can get to the situation which says exists in Holland where a government ministry has taken up the whole issue of job discrimination or New York city where the mayor has instructed city agencies not to sack people because they are gay; then I think we are reaching areas where the law is very significant.

Obviously we are not going to change social attitudes by simply liberalising existing laws but these are eventually changed by political acts. It is a liberal delusion to think that one changes attitudes just by being nice to each other. Social attitudes to homosexuals will be changed eg. when sex education courses in schools are modified. That will be an enormous political battle. Getting the anti-sodomy laws repealed is nothing to getting a good sex education course in a Queensland country school.

**Woroni:** I don't know whether I absolutely agree with that. Marcuse eg. seems to think that significant political change will only occur after significant consciousness change or biological change.

**Altman:** No that's not right. Marcuse would agree with me. When Charles Reich's book 'The Greening of America', which is a book which argues entirely for a revolutionary consciousness, Marcuse wrote an attack of it in the *New York Times*, in which he pointed out that there are in fact institutions in society which do have power and that if all the university students in America wake up one morning with a new consciousness that is not going to affect the Pentagon and it is not going to affect the people who run General Motors. I suspect the same thing applies here.

At the moment the willingness of the average person in Australia to accept homosexuality

is greater than the willingness of institutions. Sir Warwick Fairfax is not going to have his consciousness changed and yet Sir Warwick Fairfax is single-handedly preventing any discussion of homosexuality in one of the three largest newspaper chains in Australia. He has to be combated and he is not going to be combated by a new consciousness-confrontation is the only way. I haven't any scenario. I don't know how you deal with this situation but I don't think that Marcuse would agree a change of consciousness by itself is sufficient to bring about changes in societies such as Australia. This is basically the point he was attacking Charles Reich about.

**Woroni:** Do you intend to remain an academic or do you have other kinds of aspirations?

**Altman:** I don't really see that many alternatives are open to me. Given that I intend to remain in Australia, the field here is fairly limited. There are certain sorts of journalism I could go into but they don't really exist in this country to any great extent.

I rather like being at universities - I enjoy the contact with students. I don't think universities are any more ivory towers than magazines or public service in Canberra. As long as I have

the freedom to do other things, I enjoy being an academic - not an academic in the competitive sense ie. being a professor at the age of 35 or indeed at the age of 55.

I rather like teaching, I find a rather peculiar sense of community within my department. It is a base that gives me a secure income. I am not sufficiently a radical to believe that there is any virtue in being poor. Unless anything else turns up, I suppose I will stick to it.

It has been suggested to me that I ought to try and get a Labor seat - it would be an interesting test case to see whether the ALP would endorse me for a safe seat. However the thought of all those dreadful branch meetings and all the fools that one would have to spend all one's time talking to when one could be doing other things like screwing, seems to me, at least in this stage of my life, rather to militate against it.

**Woroni:** I am aware of the inherent revolutionary aspects of GL. Do you see GL becoming involved in some sort of Marxist revolution to destroy the capitalist ethos?

**Altman:** I think that there is a connection. The way sexuality is treated in our society is undoubtedly functional to the capitalist ethos. It is also terribly functional to the socialist ethos. As that ethos exists in Russia, China and Cuba - in fact it seems to be more functional ie. sex is regarded as a commodity. There exists the myth that if you're successful as a capitalist, you will be successful sexually and *Playboy* magazine is the clearest expression of that - so too are any of the women's magazines.

Now to the extent that GL as well as WL is attacking this attitude . . . yes it is eroding some of the bases upon which the capitalist system rests. I'm not sure whether anybody has made a real connection between the two. There was a real problem in the way in which a society such as ours manages its resources. That has nothing to do with the critiques of GL or Marxism. This is becoming the crucial central question I think in society and one that nobody can give any good answers to and probably why things are in such a mess.

**Woroni:** You said earlier on that you are a little upset by people thinking of you as the public poofster. Do you want to move away from being a spokesman for the homosexual issue to being say a doyen in other areas?

**Altman:** I wouldn't like to be thought of as a spokesman for anything. GL is quite capable of producing other spokespeople. I have a particular interest in America and I don't think that many people realise that my book is a book about America as well as being about homosexuality.

I teach American politics. There is a possibility that I may be writing a play which although deals mainly with GL, is moving into a different sort of field.

I think it is terribly important to do many sorts of things. Obviously being part of a GL movement does change one's perspective ie. I think that it will always affect the way in which I approach anything else. At the same time it is not my total life.

There are other issues in Australia and although I am not as personally involved as I am in GL, are just as important and worth fighting for eg. racism. What I want to say is that in five years time I will be doing something that I now have no ability to predict.



## RADIO ANU

### Administration Committee Appointments

At its meeting in December 1971 Council approved the setting-up of a Campus Radio Station Committee and charged it with the responsibility for general oversight and management of the ANU Radio Station. At about the same time, and with the authority of Council, the Registrar made application to the PMG authorities for a licence to broadcast.

The licence has now been granted and work that is about to commence will convert part of the Kingsley Street Hall into a studio and workshop.

For the day-to-day running of the station an Administration Committee will be established. This Committee will comprise

1. Director of Student Broadcasting
2. Station Manager of Radio ANU
3. Assistant Station Manager
4. Programme Manager
5. Announce Co-ordinator
6. Business Manager
7. Chief Technician

Students interested in participating in an interim committee are invited to write giving relevant details to the Academic Registrar by 18 September 1972. Information about the duties of the Committee members is available from members of the ANU Radio Club and from Dr Brian England extension 2225. A meeting of the Radio Club will be held on 13 September in the Union Building.

Appointments to positions 2 to 7 will be made after considering the recommendations of the Radio Club; an appointment to the position of Director of Student Broadcasting will be made after considering the recommendation of the SRC. Students interested in this position are invited to contact the President of the Students' Association.

C.G. PLOWMAN  
Academic Registrar

## UNDERGRADUATES

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## Medieval morality

Just to prove that nothing is really new — least of all the experimental theatre of the twentieth century, Australian Theatre Workshop will present an open-air production of the medieval-morality play CASTLE OF PERSEVERANCE in October.

The Castle was written about the year 1430 and is one of the

few medieval plays designed for performance in the round.

Actually, it is a combination of theatre in the round and round in the theatre if you know what I mean. The Castle, stronghold of the moral virtues, it surrounded by an audience which, in turn, is flanked at north, south, east and west by the scaffolds of Belial, Flesh

World and God. A smaller scaffold, belonging to Sir Covetousness, is situated at the south-west of the circle.

The story of the Castle is similar to that of other moralities. Mankind thrown into the cosmic circle, naked and accompanied by a good and bad angel. He is torn between the very tempting overtures of the world, flesh, and the more stringent but equally attractive demands of the Castle's moral virtues.

The directors of the Canberra production have designed it to closely resemble medieval theatre. It would be tempting to turn the vices our in 1930s gangster drag, for instance, but a great deal of the impact would then be lost. The aim of the medieval performance was to induce in the audience the same dilemma as mankind experienced when faced by equally attractive vices and virtues.

The Castle will be performed on the Asian studies side of the willows flanking the General Studies Library. The set has been designed by a final-year Architecture student at Sydney University who recently designed the set for Phillipa Cullins electronic and modern dance production at Sydney Uni. In fact, movement will be an essential part of the Castle production and N.U.D.E. (National University Dance Ensemble) is providing a team of dancers together with the teacher Linda Tenenbaum. And as a medieval play is never really complete without medieval music, ANU Chamber Music Society will provide a group of players and singers.

Performance dates are October 10, 11, 12, 13, 14 and 15. Hot mulled wine will be served before each performance.



## Opera in 3-D

When Donald Hollier's production of Handel's entertainment Acis and Galatea is staged by The Opera Group at the Playhouse on 14, 15, 16 September, those theatregoers who find Handel's music unexciting will have other things to occupy their attention. The show which Handel described variously as a masque, a serenata, and a pastoral will never before have had a production like this one.

The lighting facilities of the Playhouse, the visual sophistication of post-"Hair" audiences, and Hollier's fertile imagination have combined to provide an opportunity for a theatrical knock-out. The story, from Ovid's Metamorphoses, concerns the rape of a nymph and the

murder of her shepherd lover by a randy cyclops called Polypheme. The lady, at the urging of the chorus, turns her dead lover into a fountain, which magic act is of course a metamorphosis.

The Opera Group (a de facto finishing school for superannuated members of the ANU choral society) will use three dimensions of reality to tell the tale. First, and closest to the audience are the narrator, a pair of dancers and a small orchestra. These are all people of Handel's time and are all in period dress, including wigs. Dress is hardly an appropriate word to use in connection with the photographic models who portray the lovers and the cyclops on the scrim.

They do their authentic classical thing in the glades behind Uriarra forest with the most telling artistic effect.

The third dimension is almost surrealist, as the solo singers and chorus work behind the scrim (a see-through screen) dressed in bright mod colours in iridescent plastic.

The Opera Group's imaginative use of the facilities of the Playhouse will result in a kind of theatre not seen before in Canberra, and perhaps not exactly duplicated anywhere. Student concessions are \$1.50: full price \$2.90, and groups of ten \$2.50 each at the Canberra Theatre.

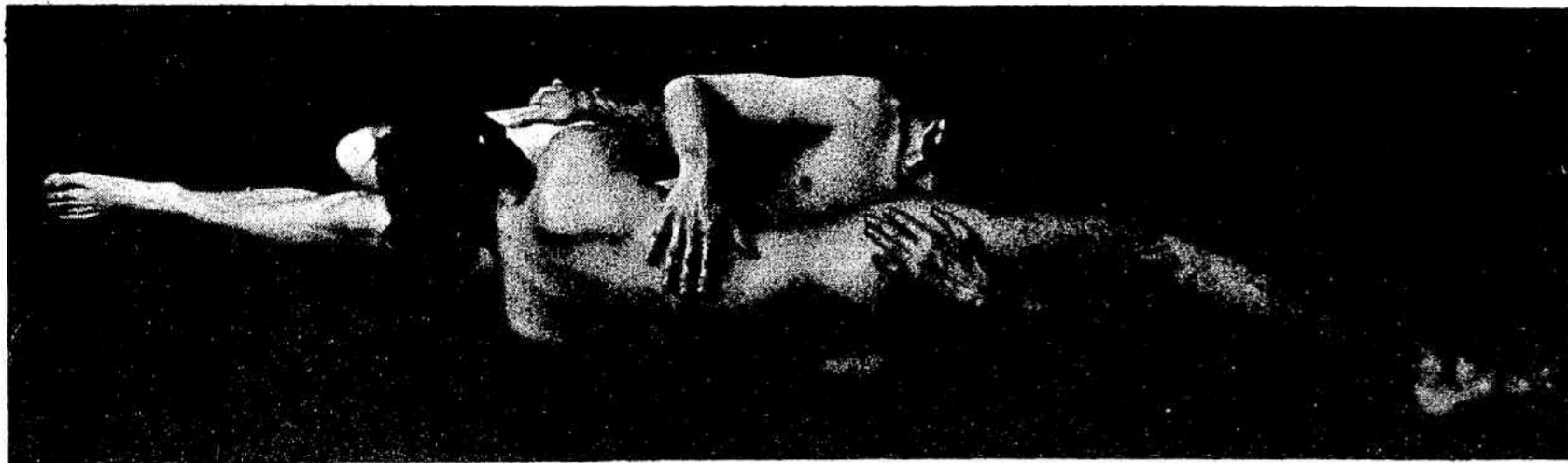
### A.N.U. THEATRE GROUP & AUSTRALIAN THEATRE WORKSHOP

#### PRESENT

#### A SHATTERING DOUBLE BILL PRODUCTION OF

**WAITING FOR LEFTY** — Winner of Regional Award, Wagga. A hard-hitting piece of social realism on trade unions as seen by their members. Set in Sydney in the 1930's. A different attitude to the presentation of strike action.

**STRIPTEASE** — Winner 1st Prize, Wagga. Written by Polish playwright Stanislaw Mrozek; a touch of black theatre about two characters who lose it all: \*Tell me you're free to do it and I'll suggest maybe its too late! On at Childers St Hall, Saturday 9th and Sunday 10th September, 8.00pm. Admission: 60c students; \$1.20 others.



## Altman homosexual oppression and liberation

The stigma against homosexuality is one of the last strongholds of the sexual repression that the sin-cult of Christianity has inflicted upon our society. The denial of any bodily communication that cannot be called procreation and the sense of fear and guilt which has perverted and inhibited natural spontaneous physical expression has been one of the most harmful features of civilization.

Dennis Altman approaches the subject of homosexuality both from his own experience and from an intellectually analytical viewpoint. Thus his book is extremely rational and also passionate assertion of the homosexual's right to choose his sexual lifestyle in freedom from the stigmas and oppression which he faces in this society. The theme of the book is homosexuality in relation to society and social systems, and the homosexual's identity and present position as a member of a minority and analysis of the gay lib movement, with its effects and its relationship with other liberation movements particularly women and blacks.

Altman does not directly examine psychological bases for the difference in sexual preferences - although he argues against theories of arrested development, mental illness or genetic deviance. But "the question of the genesis of homosexuality ceases to be of great concern once one is prepared to accept homosexuality as neither a sin nor a pathology but as a fundamental and completely ordinary way of being a human being".

He looks forward to a society where "Homosexual" should be used only as an adjective to describe a sexual action rather than as a noun to describe a recognized type, for we are all ... basically bisexual. Thus he seeks homosexual liberation in the context of human liberation, liberation from sex roles and other social roles, acceptance of minorities, in short "the creation of a new human for whom such distinctions no longer are necessary for the establishment of identity. The creation of this new human demands the acceptance of new definitions of man and womanhood such as are being urged by gay and women's liberation." Whether we are optimistic

I think that on the whole it is not wise policy to write a review of the literary efforts of one's friends. It is difficult enough trying to satisfy on the one hand the inner gnawing hunger of a REALLITERARYTALENT and on the other hand the mindless Edna Everidge's of this world, without having to face a pair of suffering eyes over a gin-and-tonic.

Besides being 'in bad taste', one is either forced to lie like

enough to believe this creation can be achieved completely we are surely idealistic enough to believe in homosexuals' right to complete acceptance in every respect. In the search for rehumanization of relationships and the freedom to love whom we please unrestricted by pressures to form the standard nuclear family, Altman's book will hopefully do as much for gay liberation as 'The Female Eunuch' has done for women.

Julia Perry.

There have always been homosexuals, that is, people who have possessed the capacity of loving members of their own sex. Different societies have had different ways of dealing with this mode of experience, some of them even refusing or failing to see much distinction between whether one's beloved had a dick or a cunt. Our society doesn't like em!!

Through the discussion which Womens Lib had brought about and through the changing view of the relation of human beings to each other and to the external environment, there has been a growing awareness of the strict structures that our society imposes on our desires for self-expression and communication. The strait-jacket effect of sex roles has been well-documented and the so-called basic unit of our society, the nuclear family, has been tried and found severely wanting. If we all bear scars of our up-bringing (why do we have to be brought up? and why up? are there some people who dare to claim that they are higher than children?) some social forms leave more scars behind than others. Jules Henry's *Culture Against Man*, published several years ago, argues well that the advanced Western affluent etc etc societies are anti-human, that the things we consider good, like love and co-

hell or be dreadfully, dreadfully honest. In ordinary cases - let's face it - you can vacillate between waddings of damning praise and academic waffle. But what do you do when the fucking thing is GOOD!! There is no solution, none whatsoever.

If you praise it to the skies, everybody's sure to titter behind their fans and if you choose to recuse to calumny for the sake of critical effect - after all we do know that a bad review is so much more journalis-

operation and openness and lack-of-fear and joy and playfulness - that these things are firmly forced out of a child in the socialization process that we call growing up, and that people are so much unhappier for that loss.

Dennis Altman's "Homosexuality: Oppression and Liberation" starts out from Freud's concept of the child's polymorphous perverse sexuality, that is, the child experiences himself and his world (in fact the child doesn't separate them as adults later teach them to: is this a wider cultural source of schizophrenia and the tension that racks whiteman? Has this separation been a psychological foundation of our environment crisis; that is, man-against-his-world, not part-of or together-with?) in an erotic way, in a carefree polysexual way: the child discovers that his body feels good, and likes it. (of course, the Judaeo-Christian ethos tells him that its a bad feeling and that he should feel guilt.)

Altman parts company with Freud over Freud's explanation of homosexuality, that it is caused by people getting stuck at an arrested stage of sexual development, the anal stage. (Freud somehow thought that all homosexuals do is put things up their asses.) The stage which according to Freud, should normally follow the anal stage is the location of the erotic zones of experience, especially in the genital zone. Altman, along with Marcuse and Norman O. Brown, sees the social process of the defining and narrowing down of the erotic potential of people as a Nasty. The allied idea of postponed gratification can be seen (if Freud's idea of libidinal energy as the prime energy source) as the basic fact of our civilisation. Both Marcuse and Brown (and here Altman) ask themselves whether it is worthwhile, whether the sublimated sexuality which has built our repressed and repressive civilisation is a person-

tic than a good one - one loses what little self-respect one has. Need I say it is absolutely fatal to write what one actually thought about anything - honesty never becomes anybody, least of all critics.

Besides presenting what I think is a sensitive and well-prepared review by Paul Paech, I can only add that this book is truly historic.... IF ONLY I'D WRITTEN IT.... IT SHOULD HAVE BEEN ME!!

P. Stuart Foss

centred-thing. Marcuse gives a qualified NO, and then (in his preface to *Eros and Civilisation*) changes his mind. Brown, more apocalyptic (Altman says Utopian) says unreservedly NO, and changes his mind. Brown, more apocalyptic (Altman says Utopian) says unreservedly NO, and thereby opts out of any solution-type discussion of social forms (except, perhaps, in very symbolic Freudian terms, in Love's body). Altman can't go so far. He maintains some need for postponed gratification (we can't just fuck and love each other all the time!!), yet he sees the possibility of a human technology which could make the postponement more palatable.

Genital sexuality, Marcuse argues, is the only expression of Eros that advanced industrial societies can handle: it's marketable and saleable and manipulable and postponable and (we're told) easily satisfied: it's the new permissiveness wow! (The trouble with any permissiveness, of course, that there is Someone Out There who is doing the permitting.) The Playboy Ethos is, despite its veneer of liberation, a clear example of this two-dimensional sexuality. It was Gore Vidal (remember Myron and Myra Breckenbridge?) who so far has best depicted the extent to which Amerika defined male and female by whether or no there was something between the legs.

And this is what makes Altman's book an important departure from what's been written about homosexuality before. Instead of adopting a "nigger-justify-your blackness" attitude, Altman starts right out saying that he's a homosexual and that his experience of people is only different from (not better, not worse than) that of other people's. And he goes further than that. Through a radical (if not altogether original, except in its application and context) examination of the nature of our society and especially its sexual attitudes, Altman

externalises again that oppression that homosexuals (as most identifiable and threatening minorities) internalise in our society, and which many commentators, even 'value-free' scientists, identify with the condition of being-homosexual. Not only are homosexuals oppressed, but also your down-to-earth, beauty-mate, too-right, sheila-that-bangs-like-a-shit-house-door-in-a-gale, poofter-bashing, brawny-bronzed-Anzac-Aussie-type bloke and his beaut little bird, right on, mate! And from there Altman goes to his conclusion (via a sensitive and revealing tour of the gay world, a short history of gay lib and a gay perspective on the counter culture and consciousness III) entitled,

"The End of the Homosexual?" Here he looks forward to the time when the categories of hetero and homosexual will have no meaning, to the "creation of a new human for whom such distinctions are no longer necessary."

It somehow ties in with the realisation that everything is really together and balanced (Yin/Yang and all that) and that the erection of boundaries may not be the simple good we have been taught it is. Norman O. Brown, Allan Watts and R.D. Laing all spend much of their writings trying to convey this simple point, one which the mystics perceived long ago. Altman himself writes of breaking down the barriers between art and life, that is, of the possibility of eroticizing everyday living. If categorization and organisation of experience is necessary, it should be rather with an erotic sense of enjoyment rather than with a sense of accumulation.

The corus from Marat Sade is slightly changed by Altman from *What's the point of a revolution/ Without general copulation? to What's the possibility.....*

He's demanding (quite sensitively and eloquently, too) nothing less than a revolution of sensibility and sexual activity. Why should half of the human race refuse to have anything to do in a sexual way with the other half? perhaps that is an in/out group situation that just wont work any more.

If you're not sure what a homosexual is, or if you've got a bit of a hang-up yourself, you could do no better than reading Altman's book (apart, that is, from going to bed with someone!)

Paul Paech

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## A student reply to Lycos

Recently, academics in this university have come forth with their ideas on, and criticisms of, education in general, and the educational system as it is in the schools and universities, vis-a-vis the individual. The students themselves have been conspicuously absent from this discussion.

It seems that some academics, whatever that may mean, are themselves facing a personal 'crisis of legitimacy', Mr K. Lycos in particular. They feel that they, as propagators of education, and thus the system, are acting in ways that seem to them sometimes irrelevant, most of the time oppressive, and wholly in contradiction to what they believe learning and education should be about.

This questioning and frustrated feeling is as great, if not greater, among the students. The problem is that the students are not as usefully articulate in this area as they could be. By usefully, I mean that ability of the student population to constructively criticise, and set up bodies and outlets, for what they see to be the evils of the educational system. It is, more than likely, a result of this system, that we are not so articulate.

The students have, I think, been directing their criticisms in the wrong direction. It is not the teachers and academics, as has been recently shown, that are the institutionalising and dehumanising force. The students must see that the teachers and academics are on the same side of the conflict as the students, while the impalpable and insidious educational system is on the other side. Yet if the students are in opposition to the system it is still true that they are just as much a product of that system as the academics, the bureaucrats and the politicians.

It becomes obvious then that this system or establishment is not the Minister for Education and Science, or the bureaucrats, or the administration, or the teachers. It is everybody; right down to the first year student, and the child in kindergarten. As Mr O'Carroll implies in his article in the ANU Reporter of

11th August, 1972, this educational system is part of society and therefore essentially human. Thus it is wrong to shift the responsibility of an oppressive and faulty educational system on to any single person or cause, because the faults lie in ourselves. And if the faults lie in ourselves then the constructive moves to eradicate these faults, as far as is possible within the human frame or reference, must come from ourselves. Quite simply then, I am advocating action, ie. within the university, by an alliance of the teachers and the students towards these ends.

It is true however, that the teachers, numerically inferior, have the preponderance of institutionalised power in this proposed alliance. This does not mean however, that because the students lack formal avenues of power that enable them to institute new ideas and changes in the curricula and general structuring of the courses that they are taking, that they are powerless. The resources of rational mass action, used so often for political purposes, but seldom if ever, for educational reformative ones, are there to be used.

What then, are these evils of the educational system as it is, that are felt to be in need of drastic change? At the risk of being accused of 'copping out' I will say that these evils have been effectively and damningly elucidated from the academic's point of view by Mr O'Carroll in the ANU Reporter and by Mr Lycos in the ANU News of July 1972, and all I attempt to do is give a student's point of view and emotions of what we feel to be the 'evils', letting that word go undefined, of the educational process.

Firstly, the teacher-student relationship. The essential feature of this relationship is that it presents invariably, a dichotomy. It is because this relationship is not an integrated and balanced one, that the students often feel estranged, unable to identify with the tutor, the lecturer, or other students and thus unwilling to participate, or feel that

what they are doing is irrelevant. Because the situation is dichotomous the teacher, because he is paid to teach, is forced to become the dominant figure, thus widening the gap between teacher and students, and creating the 'oppressive' situation. This relationship, to escape these dehumanising and anti-educational situations, must become less restrictive and less inhuman: Can this be done only on a person to person basis?

One of the tangible things that make these situations contrived and restrictive is evaluation. The essays and assignments are handed down by the academic staff, yet there is little or no dialogue or conference with the students about the reading, thinking and writing they are obliged to do. The majority of discussion centers around what the answer is to be, yet what the question is to be involves usually only one academic's decision and passive acceptance by the students.

Among students this fulfilling of a given assignment or 'work' as it is called, seems to involve two junctures: the meaningful and the not meaningful. It is sometimes the case that a student's interests coincide with an assignment and he or she pursues the subject as far as his or her interests extend. This is the meaningful stage. What follows however is too often not meaningful. The student has then to expand or contract, into academically digestible portions, his 'learning'. It is then assessed by a member of the staff who sometimes discusses with the student the evaluation he has given, after he has given it. This feeling that the compilation, evaluation and subsequent grade, are most of the time meaningless, is surely a reflection on the meaninglessness of the grading system. A grading system of educational achievement must be absurd and frustrating if it is the result of a society which attaches material benefits and economic gains to what it thinks are the desirable levels of education. If the evaluation is absurd and irrelevant (ie. to the true nature of education)

then obviously the result of that evaluation, the degree or the lack of a degree, is just as absurd and irrelevant.

The assessment system with all its pressures seems then, to some of us students, to be defeating the purpose of, or taking the meaning out of 'learning'. This evaluation system, seen as an attribute of the wider economic and social system is, because it is utilising education for its economic and social needs and disregarding what learning means for the individual, an oppressing and de-humanising force.

Thirdly, courses and choices. The feeling among some students about the courses they chose to study seems to be — 'There is some subject or area of study that I am interested in and I would like to continue with it. I have, however, because of degree unit requirements, to take courses that I am not particularly interested in. What I dislike about every one of my subjects is the lack of room there is for originality. Also, there is little room for us, the students, to influence our courses or instrument curricular ideas that we think would be meaningful and interesting'. The recurring feeling of frustration and restriction is obvious in these words. If our education is not a matter of free choice, at the university level at least, then what we have, and call, an educational system, must surely be questioned seriously on moral grounds.

The point is, I think that students are being channelled into areas that have little or no interest for them, at the expense of their 'real' interests, which they somehow feel are not able to be accommodated into the system; or these interests are too 'contemporary' or unorthodox to be subjects or serious study. Evidence of this fact is the dichotomy between curricular and extra-curricular activities. The university degree course does not try to encompass, and cannot encompass as it exists now, the real and wide-ranging interests of the student. Consequently the student either has to adapt his interests to the system, with inevitably frustra-

ting results, or reject the system.

The students are aware of the 'evils' of the educational system just as much as they are aware of the 'evils' of government, yet the amount of activity directed against the faults of the educational system is negligible compared with that directed against what they see to be the faults or inconsistencies of government. Why is this? The educational system is no more a formidable enemy than the government administration and bureaucracy is only one facet of that government. Perhaps it is because the educational machinery is self-perpetuating, and consciously or not, produces people that care little about, or see no point in, ridding the system of these faults. But surely every student in a university who is critically aware of where the educational process falls down, will feel an obligation to articulate his opposition to that which is, in the system, hypocritical, oppressive and inhumane, simply because the human consequences of these 'evils' are so tragic. The obligation is the student's as well because it is he or she that is the product and perpetrator of the educational system. The student is simultaneously the hunter and the hunted.

Finally then, the 'evils' of the educational system are extant and obvious, some students and academics are aware of them, the resources for reform (of a meaningful and radical kind) are there to be used as much as we can, and the intellectual ability to propose a humane, human, non-authoritarian based, and meaningfully educational learning situation, is certainly not lacking.

The students must feel an obligation to enter this discussion and they must feel an obligation to take up that which they have only talked about. This is written in hope and anticipation that we will take up constructive reform or rational educational revolution, rather than negative criticism, which inevitably leads to frustration and finally apathy.

Philip Mead  
1st year Arts

# Vietnam-a feminist view... The politics of rape

This speech was given on May 6th at a large anti-war rally in Boston.

I am speaking today about the politics of rape. There is a national phenomenon in this country that promotes myths about sex and violence that are recreated in imperialist wars against Third World countries. Rape is an act of aggression in which the victim is denied the self-determination. It is an act of violence which always carries with it the threat of death. And finally, rape is a form of mass terrorism, for the victims of rape are chosen indiscriminately, but our male dominated culture tells us that it is women who cause rape by being immoral or in the wrong place at the wrong time — in essence, by behaving as though they were free.

For years the male theorists of the anti-war movement have spoken about the reasons America is involved in Vietnam: the imperialist search for profits in the war in Vietnam, and the American corporate need for a war to maintain a stable domestic economy.

This analysis of the war, while correct, has never gone far enough. It has been unable to explain the unprecedented sadism which is the overriding characteristic of this war. What is the rationale for the obsession we find in the universities, corporations, and military institutions of America with increasingly hideous and perverse methods of torture and death as applied to the people of another race and land.

Through the years, scientists and professors have been inventing things like flechette pellets — tiny steel arrows with larger fins at one end — which enter the body enlarging the wound and lodge in the blood vessels — they're designed to shred the internal organs; white phosphorus, a more sophisticated version of napalm, that usually has to burn its way down to the bone before going out. Or the area denial program where they flood whole areas with hundreds and thousands of mines designed to look like leaves or animal droppings and to make the area totally uninhabitable for humans. Thousands of square miles of territory in Indochina are now flooded with little mines which are manufactured for the sole purpose of blowing off a foot. They

can't blow up a truck or anything else; they are only designed to make impossible human habitation. While white collar boys sit in their labs inventing these atrocities, the army recruits from its male youth the manpower to prove the potency of its weaponry on the battlefield.

The result is Total War, primarily against the civilian population. The civilians are usually the ones that are in and around the villages; they can't keep on the move all the time because they have families and belongings and homes. They're the ones who signal the weapons, the ones who are the main casualties.

A 23-month old baby is senselessly electro-shocked into unconsciousness.

Where in the American psyche does this come from: these perversions are the products of the mentality of rape. The mentality that produces the kind of war they continue to fight starts at home. Let's run down a few unknown facts about rape — about male sexual violence.

Susan Griffin in an article called 'The Politics of Rape' found that official crime statistics tell women that forcible rape is the most frequently committed crime in America.

Now let's once and for all smash the white male propaganda that says most crimes of rape are committed by black men on white women. Historically and statistically this is a lie. Ninety per cent of all incidents of rape do not cross racial lines. These crimes of sexual violence are usually committed by men against women of their own race.

Another myth: the rapist is a lonely creep who sees a woman without male protection and is suddenly overpowered by his innate craving for sex. BULLSHIT.

Eighty three per cent of rapes by men in two's are premeditated.

Ninety per cent of all group rapes are premeditated.

Fifty eight per cent of single rapes are premeditated. Rape is not a crime of passion; it is an act of aggression. An undeclared war against women.

Another myth: that men who rape women are pathological, as distinct from your basic average run of the mill male. Amir's

study called 'Patterns in Forcible Rape' says men who rape are not abnormal. Amir writes 'studies indicate that sex offenders do not constitute a unique or psychopathological type; nor are they as a group invariably more disturbed than the control groups to which they are compared'. Allen Taylor — a parole officer who has worked with rapists in prisons facilities stated the question in plainer language: 'Those men were the most normal men there. They had a lot of hangups, but they were the same hangups that men walking out on the street have'.

Let's just examine two more aspects of rape — keeping in mind that all these things about rape are symptoms of a male dominated culture which feeds on the combination of sex and violence. The myth that some men protect you and some men rape you is false. First of all, the rapist is an average man. But secondly every man in this society gets male benefits from the existence of rape. These armchair rapists have their potency and masculinity vicariously confirmed thru rape — witness the number of pages given over to violent sex crimes in men's magazines.

Another way all men have their power enhanced by rape is the need they put into women for protection — the ancient chivalry racket, men protecting women from other men. It's not unlike the protection relationship which the mafia established with small businesses.

And finally, it is a fact that the most excessive degrees of violence occur in group rape. Far from discouraging or curbing violence upon women, the presence of other men may in fact encourage sadism and even cause the behaviour. Men egg each other on.

What does all this have to do with Vietnam?

What starts as the socialisation of male sexual violence in this culture is used by corporate and military interests to train a vicious, killing army — in the labs, and on the battlefields. Examples of the inseparability of sex and violence in the male are endless. In basic training the following chant is used to teach the distinction between a rifle which is a weapon, and a gun, which is a cock. 'This is my rifle, this is my gun. One is for killing,

one is for fun'. With such training it is not surprising that a major in Vietnam is quoted as saying 'Don't let the news media fool you. These kids are maybe 18 or 19 — but they are beautiful killers — just beautiful'.

What is routine conduct at home is routine conduct abroad. Acts of male domination and violence are the cornerstones of society in the US. Here in the States we are torn with conflicts of race, class and sex. When we transport these conflicts overseas they show up in the army, in the highest echelons of the Thieu government, and in the destruction of culture in Saigon. And underpinning it all is the assumption of America's absolute right to rule where America will.



The passion with which we perpetuate this war: war crimes no longer war crimes but genocide; violence promoted to contain a war we have no hope of winning.

How else to explain this but by understanding the phenomena of male sexual violence in Western culture. Germany in 1944

and 1945 was without hope of winning the war but nonetheless went on building bigger ovens and crueler technologies to destroy with.

It cannot be stated too strongly that the crimes of violence we have been shocked by in Vietnam can only have been created at home in the US in a country which trains young men from birth to connect violence with sex. Ann Froines has written a popular culture — magazines, movies, books — in South Vietnam now promotes a model soldier stripped of all human values or political understanding. He never talks about Vietnam in patriotic terms. He kills to survive, then seeks pleasure afterwards through sex. An integral part of this culture in the glorification of American 'Natural instincts': sex, violence and the desire for money.

In a revolutionary society violence and domination are what holds life together. In China or North Vietnam the whole society is being geared to create human values based on love and sharing — not based on greed and violence.

On May 8th, Nixon announced he had mined 7 harbours in North Vietnam, risking confrontations with the Soviet Union and China to preserve 'American Honor'.

I.F. Stone said last week there is a possibility Nixon would finally use nuclear weapons to blow Vietnam to bits rather than be caught with his pants down at the Moscow summit conference: Genocide of a whole people in order to save male face. This is the height of war insanity.

We are faced with an imperative. Without a feminist analysis we will never confront some of the deepest motivations behind the waging of aggressive wars.

The same men and power structure who victimise women are engaged in the act of raping Vietnam, raping black people, and the very earth we live on. Rape is a classic act of domination where the emotions of hatred, contempt, and the desire to break or violate personality takes place. This breaking of the personality characterises modern life itself. No simple reforms can eliminate rape.

As the symbolic expression of the white male hierarchy, rape is the ultimate act of our civilisation, one which, as Valerie Solanis warns, 'is in danger of humping itself to death'.

This speech was written by Lesbian Feminists, Hollibaugh, von Bretzel, Crichton, Lindbloom.

Gay Sunshine.

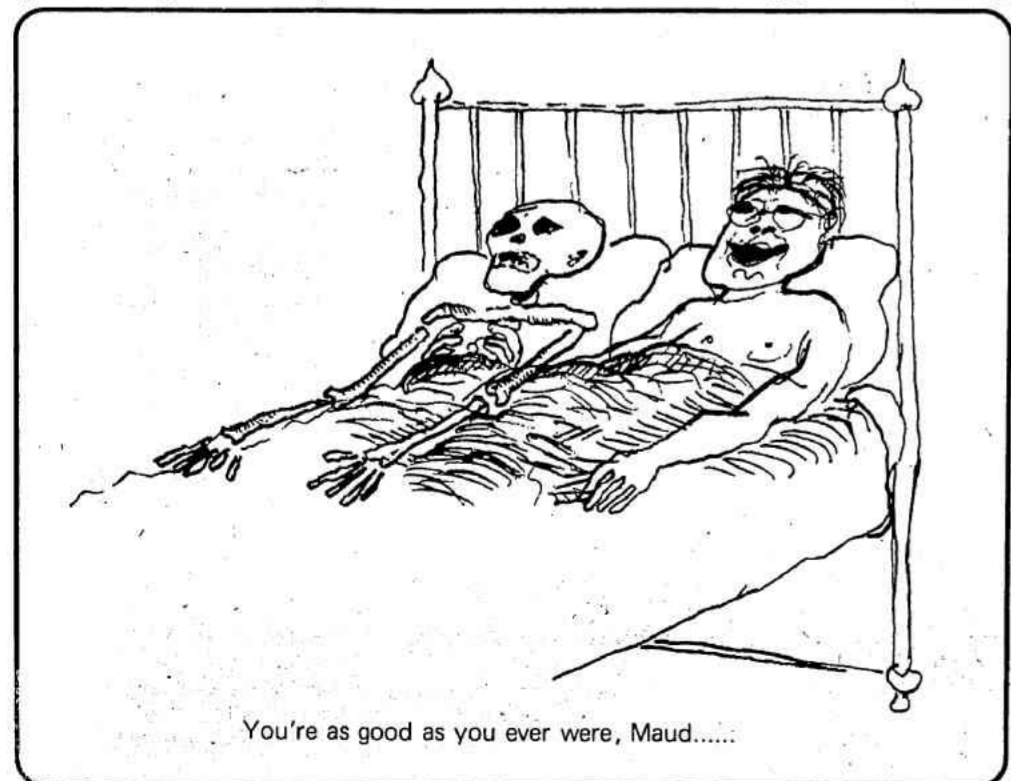
Our very own Kirsty McEwin presents  
(for your entertainment)

SEE YOUR LOCAL PLANET FIRST  
(or)

HOW I BEAT THE DRAFT WITH AUS

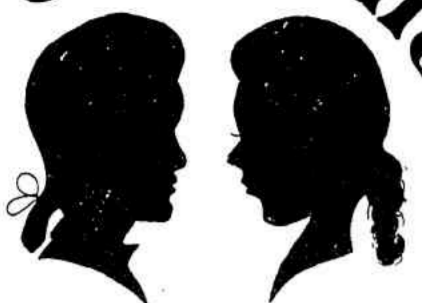
well you see there i was flapping my arms in the sun and minding my own business when this cool cat sidles up to me and says if you must put that travel crap in here at least make it dynamic. but i mean to say we all know that travelling with aus is dynamic dont we? its so damn cheap its gotta be doesnt it? like the only thing cheaper is flapping you r your arms and thats hard. so like i said before the best way to get lost this summer is with aus. sidle down to our very own on campus t.o. any lunchtime and grab the little blue book.

its got just everything youd want to know in it (love positions in turkey, hash cookies in israel, how i passed ecos 1). and please hurry. mary moore is just dying to see you. and now i bring you some of the chance-of-a-lifetime bargains (for all you lazy sods) (returns): japan 570 hong kong 427; london 618; europe 618; israel 549; ussr/europe 998;s.e. asian tours (comprehensive 860; usa 507; n.z. 127; pacific cruises 249-312; and next week i bring you an exclusive report on how to flap your arms and still pass ecos 1.



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**Handel**

Handel's Original Orchestration  
Chorus in Five Parts

Stylish Production using Modern Techniques

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14, 15, 16 September, at 8.15pm.

Tickets \$3.00, groups of ten \$2.60, students \$1.60

Bookings: Canberra Theatre and Bouchiers

**AUS FRIENDLY SOCIETY** Medical & Hospital Benefits. Rates: \$28.20 p.a.  
Joining period from now until 30th September 1972. Enquiries: SRC Office

The Cultural Affairs committee wishes to advise you of the following attractions to be staged during 3rd term.

Sunday, September 24th, 8.00pm Bruce Hall. C.A.C. concerts on campus presents 'The Canberra Wind Players' including David Shephard and Margaret Crawford performing Mozart's Serenades Nos. 11 and 12 and Vivaldi's Concerto in G minor. Admission is by programme at a cost of 80 cents for students and \$1.50 for others.

C.A.C. has been able to arrange a free lunchtime concert by Don Burrows and his quartet to be held on Wednesday 27th September on the steps of the S.G.S. (Chifley) library at 12.45pm and, if the weather proves inclement, at 1.10pm in the Copland Lecture theatre.

Synchronos '72, an exciting audio visual concert created by Don Banks and Stan Ostoja Kotkowski and featuring Don and Stan, Larry Sitsky. Don Burrows and his quartet, Don Hollier, John Crocker and Musicians from the Canberra School of Music will be staged in Melville Hall

the Canberra School of Music will be staged in Melville Hall, A.N.U., from 26-30 September. Tickets are \$3.50 for adults and \$1.50 for students and are available from the Union Shop, Bouchiers and Tuffins.

C.A.C. Concerts on campus presents Steve Dunstan - a major Australian electronic music creator and instrument designer - in an Experimental electronic music concert, Hayden Allen Tank, Friday 22nd September at 8.00pm. Admission 50 cents.

**PRESIDENTIAL ELECTIONS**  
Any financial member of the A.N.U. Students' Association is eligible to stand for election. The Electoral Regulations may be perused at the S.R.C. Office.  
The round of Candidate's Election Speeches will begin on Monday 18th September:

18th Monday	1.00	Union Terrace,
	7.00	Garran Hall J.C.R.,
19th Tuesday	7.00	Bruce Hall Coffee Lounge,
20th Wednesday	7.00	Bargmann College Common Room,
21st Thursday	7.00	John XXIII College Common Room,
22nd Friday	7.00	Ursula College Common Room.

Elections will commence on Monday 25th September and will close at 9.00pm on Friday 29th September.  
Students will be required to present their student cards when voting. All undergraduate students are eligible to vote.  
Any information required regarding these elections should be obtained from the Returning Officers C/- S.R.C. Office.

## Part time study Pissed right off

In an exquisite display of cliché politics, the ANU Council, at its last meeting, snuffed out any remaining hope of part-time students of this University receiving the educational recognition they deserve. It was perfectly clear that the Council, in both attitude and resolution, regarded part-time study at this University as a non-issue. To prove it, the council put its mouth where its money was, didn't say much, and, with a drill reflex, moulded people to a budget.

The malignant coalition of elitism and economic expediency which has marred the administration of Australia's tertiary educational centres has struck new roots at the ANU. This has been done in the face of educational criteria that explicitly justify the contrary. The Professor Gibb lobby has finally won.

Before the Council on July 14 was a report (1463B)/1972 from its own education committee. The report was the after-effect of almost two years of clap-trap philosophy and hanky-panky over the results of an extensive survey into part-time study and students completed in 1968. It was conducted at the ANU by the Education and Research Unit. As there had been for so long a division of thought among academics at Australian Universities, and a general lack of knowledge in the entire area of part-time study, the ERU survey was bound to be a revolutionary piece of work.

The politics of its initiation undoubtedly lay in the hope that part-time students would be found to be poor academic material, occupying places in the ANU that could be better allocated to full-time students. This would be more in line with ANU's self-indulgent, prestigious image. Propped with the right sort of research data, more impetus could be given to the extension of an existing policy disfavouring the part-timer - away with all pests! Skull-duggery set in, however, when it became obvious that the survey was going to backfire.

Professor Gibb, a bludgeoning ANU politician, initiated the survey as Chairman of the Board of the School after he and the Academic Registrar, Mr Plowman, had returned from a befuddled conference on part-time study at Queensland University in 1967. Professor Gibb has consistently advocated the elimination of part-time students from the ANU.

Mr Anderson, head of the ERU and directly responsible for the implementation of the survey, was no match for the fat-fisted, underhand tactics that nursed the 'results' through to the Council table this year.

The part-time student is a significant percentage of the undergraduate population. The survey revealed that, on the whole, they were academically comparable to, if not better than, the full-time student. This was mainly due

to the fact that the part-time student was generally older and more mature than the full-time student. As a consequence of this and other contingent factors (e.g. economic and legal constraints, offspring, employment), the part-time student was differently motivated and therefore ill-adapted to an educational environment geared to the full-time student.

This situation resulted in an incredibly high withdrawal rate from courses by part-time students, and constituted an alienation of a section of the community from its own educational institutions.

The results of the survey were compiled finally into a 260 page (quarto) report, with the raw data as an additional supplement of 40 pages.

This final draft was sent in an obsequious fashion to several academics on campus. Professor Gibb was one of these and he wrote on the final draft in reply, 'My reading of the draft report has not been sufficiently detailed to offer comments on accuracy or style. I will confine myself to some broad issues...My first broad comment is that there is considerable bias in favour of part-time students. This is not a bad thing in itself, since so many of us who teach have a bias in the other direction. However, the recommendations stem more from this bias than from the support lent them by the facts, and I believe they require modification if they are not to be roundly attacked.'

Professor Gibb also offered 'It is my view, however, that it is in need of editing, and I'd like to see it very considerably reduced in size.'

Anderson took both the threat and the bait in one gulp. The final draft was reduced not only in size, but to an incoherent 'literal' castration of the original work. The perspective of the final draft was lost. Also significant material was grossly abbreviated such that it embarrassed the researchers, Butterfield and Kane. It was this abbreviated report that was published as an official document on the outcome of the survey. This, of course, matched Gibb's premeditated intention. Taking such garbled verbiage to the Board of the School, Gibb was able to solicit from it endorsement of that famous

document, 4695A - a dossier on witless professorial solidarity. Under the pretence of commenting on the published survey report, 4695A stands as a Gibb manoeuvre to discredit the survey, and argued for his own misguided convictions.

In delayed defence, Anderson resorted to writing a letter to the Vice-Chancellor, strongly protesting against the ill-informed action of the Board.

This was the most overt admission of what Anderson himself repeatedly denied - the incomprehensible and inaccurate nature of the published report. The following statements prefixed the guts of Anderson's memo that dissected the Board's report. 'This sentence requires specific reference; as it stands it simply serves to discredit' ... 'This statement is misleading' ... 'The final sentence in the paragraph is ambiguous' ... 'This paragraph would seem to imply the invalidity of a large area of psychological research' ... 'Alleging lack of professional objectivity seems to be the intention' ... 'These paragraphs seem to me to lack relevance' ... 'A serious distortion of what is written'.

The memo, together with the Board document and the published survey report went before University Council on March 12, 1971. To avoid the embarrassment of refereeing a confrontation between Gibb, in one corner, and Anderson up the other, Chancellor Coombs penalized the entire issue by referring it to the Education Committee.

Although it had every excuse to think and do something, the Education Committee mindlessly wallowed in a plethora of submissions and propaganda.

The Students' Association argued to the Committee that because of the inadequacy of the published survey report responsible policy-making bodies must seek additional evidence and interpretations of results by unsatisfactory alternatives. For those areas of the survey grossly abbreviated in the published report, such alternatives were void.

However, what was needed by policy-making bodies concerned with part-time students was not the piecemeal collection of data presented in the published survey report, or the piecemeal outcome of alternative means, but a coherent perspective of the survey evidence compiled by those competent to do so.

The Part-time Students' Association, in ratifying the Students' Association submission, suggested to the Committee that its members and, indeed, the

University as a whole, had been denied the opportunity of fully assessing the consequences of all the possible proposals consistent with the findings of the survey.

Their statement read: 'Each possibility, accompanied with the recommendations and philosophy to which it subscribes, should then be referred to the University community for comments, suggestions and ideas.'

In an attempt to overcome the inertia of the Education Committee, Academic Registrar Plowman compiled a documented history of the part-time affair. Set out neatly in point form were: — Terms of reference, meetings held, documents received, problems and possible solutions, views of the Committee possible arrangements (full or substantial integration, full or substantial separation and independence, an intermediate arrangement — the best of both worlds?), conclusions and recommendations.

The Committee accepted this orientation without any substantial amendment. However, at the direction of the Vice-Chancellor, it was decided to drop any reference to a 'centre for part-time studies'. It was feared by him, and accepted by the Committee, that a 'centre' might have connotations that would imply budgetary allocations they weren't prepared to make. Let me put that another way (sic) — part-time students have been pissed right off.

The report that the Education Committee finally tabled at Council on 14th July was predictably spineless and of no value at all to anyone. The Vice-Chancellor finally destroying his credibility, oiled the report through Council. The Vice-Chancellor referred to the University's 'benefit' from the advice of the former Pro-Chancellor, Mr Justice Eggleston, (who chaired the Education Committee), and from discussions with the Public Service Board. He then told the Council that general facilities should be improved within the existing framework for part-time students - 'Rather than attempting to segregate part-timers in separate colleges.'

Mr Anderson, in an interview with Woroni in 1971 admitted that there were a number of improvements that could be made within the existing arrangement to facilitate part-time study. He did, however, stress an urgent need for this university to adopt a radical new approach to the education of mature persons in employment.

The resolutions accepted by Council on the advice of the Education Committee are pathetic in their attempt to realize any meaningful improvement within the full-time structure. They totally lack relevance to the results of the survey or to the radical innovations

Anderson envisaged.

It seems incredible that the University should undertake expensive research and do its utmost to avoid facing the results. The outcome of the part-time survey is of immense social value. So few people at the ANU seem genuinely concerned with the wider issue of the availability of research results.

The Council proposes to appoint a counsellor/ adviser and a secretary to interview prospective and new part-time students throughout their first year. The survey clearly indicates that part-time student problems have nothing whatsoever to do with counselling or advising.

Their problems lie in the present academic environment of the ANU and no amount of interviewing will solve this.

The counsellor/adviser is also expected to consult with administration and academic departments on 'problems that become apparent'. This assumes that such problems are unknown. A great bulk of the survey (which included relevant information collected from overseas) is devoted to identifying these problems. It is already known what action is appropriate to their solution.

What chance has this counsellor/adviser, in a context of hostility and ignorance toward the part-timer at ANU, to arrange 'in co-operation with academic depart-

ments, vocation and week end courses initially in units with a high proportion of part-time enrolments?

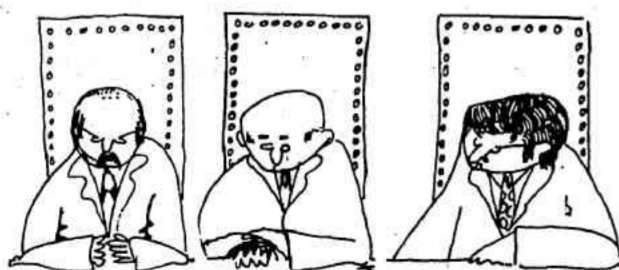
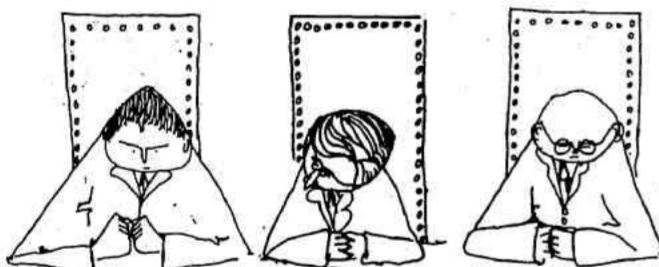
Another of his duties is to arrange for an investigation of study methods appropriate to part-time students. Study methods were extensively surveyed by the ERU. This was one section in the final draft that was grossly abbreviated. In addition to this, Macquarie University has been engaged in an action research program on study methods appropriate to part-time and mature age students for about 4 years. The ANU needs to act on this existing information not duplicate it.

Etc., etc., etc., etc., etc., etc., etc., etc., etc., etc. Ps. Why, or on what evidence, is 35% chosen as the alarm figure relating to the part-time proportion of the undergraduate population?

It is quite obvious that the University Council is so fuck-witted that it cannot be trusted to look after the interests of the part-time students!

As interest in part-time study is beginning to arise on campuses elsewhere, Woroni has acquired a copy of the 260 page final survey draft together with the tabulated raw data. Armed with this information and with the aid of AUS to reproduce this material, an attempt will be made to counter the political lethargy seen on this campus.

John Reid



#### STOP PRESS:

Earlier this evening, this whole edition of Woroni was seriously endangered when Richard Refshauge DROPPED the IBM composer. Amidst much confusion and general mayhem, with scenes unlikely to be observed in the SRC office again - can you imagine Di Riddell weeping unconsolably over her desk, the Editor fainted on the floor, Grimau dancing like a crazed fairy around the stunned figure of Richard - vain attempts were made to correct the damage. Unfortunately nothing could be done.

## NEWS BRIEFS

It was no accident that AUS August Council was held under the George's presidium of 'Getcha gear off'. After the finance report, the denuded delegates shuffled soulfully into the bump'and'grind show. What we needed this year was Alexandra the Great — 48".

It is remarkable to note the simultaneous disappearance from around the Union of Crackers Clayton and the records of the Bush Week takings — which, you will remember, were rather larger than usual... The Union is the poorer for the loss of you both, Craig.

Refshauge's maternalism finally brought reward at AUS August Council — he won the affection of the more infantile members of AUS who tugged at his weakness for power and glory, forever and ever, amen.

While on Refshauge — it is coincidental that during his return from Melbourne, he was laid low at his lover's lair where he recuperated for a week. Sadly his recuperation was not complete, for on his return he was heard to mutter 'The path of tru love never runs smooth'..

Professor Titterton, ANU's atomic powered maniac, gets more on his Physical Sciences budget than the whole of the SGS combined! It is interesting to note that Williams hopes to find time during his forthcoming Vice-Chancellorship to do 'the odd bit of research'. Perhaps they could both get together and find a cure for those who suffer from atomic piles.

Jack (Bangladesh) Bhalla plugged himself in at the Electronics Exhibition last week in a vain attempt to mix East with West. With the most advanced technological aids on hand, he attempted to transform his nugget complexion to Persil white, in a colour TV console. The best effects came when the fuses blew, transmitting a pale green Bhalla.

After being poisoned by one of the Union's prawn salads last week, the Editor was zapped into stupidity by a Phenergin shot. Cruelly laid low and in a weakened state, the Fates struck again - this time in the form of the dreaded CLAP!

At the Graduates for What conference, a sub-group considered possible areas of employment that were as yet untapped. The most interesting suggestions were prisons and the police force. It would seem that they ignored the fact that many students have been gainfully self-employed in these fields for some time now.

Mrs Andrew Podger has recently become the most eligible 'catch' of the season. After Duncan fear gripped the SRC, husband Andrew transferred all of his hard-earned savings - obtained in faithful service to the Department of Census and Statistics - into his wife's account.

Meanwhile, Adelaide still remains silent after Woroni's bombshell on the Duncan murder. The Adelaide pigs threatened libel suits and the wowsler Adelaide Press is writing editorials on the 'irresponsibility' of student press. Thank god we called in the Yard - now they can expect a real balls-up!

The economics writer of the Adelaide Advertiser threatened to resign when a memo was circulated to his desk, suggesting that he toe the Liberal Party line in all future stories written by him. This raised a sweat on National U Editor, Matthew Peacock, as he conjured visions of yet another expose.

A hot contender for the Editorship of National U was none other than Adelaide's buxom Rosemary O'Grady. Her policy statement placed her high on the short list. The essence of her thinking was captured in one short paragraph - 'I am politically inclined neither to the Right nor to the Left. However, I would shun middle-of-the-road politics as being unresponsive.'

A.N.U. Students' Association.  
The following positions need filling:

Orientation Director 1973  
Handbook Editor 1973  
Cultural Affairs Officer  
S.R.C. Treasurer

Apply to the S.R.C. Office